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THE
MONTHLY ANTHOLOGY.

AUGUST, 1804.

FOR THE ANTHOLOGY.

ON TASTE.

THE arts and sciences have sometimes been considered the sole subjects, which Taste particularly regards. The charms of music, the beauties of prose and poetic compositions, the breathing canvases, and the sculptured life, together with a few monuments of natural grandeur and finished art, have been thought to form the only sphere of her action. This is too limited an acceptance of the term. A moment's contemplation on the nature and operations of taste will convince us that, it equally respects the conduct of human life.

Taste is somewhere defined, to "consist of a nice harmony between the fancy and the judgment." To this we may add, that, 'forming a union of the powers of reason and of soul, it enables us to view the various objects that surround us, through the medium of just propriety.'

Taste, like air, pervades the regions of universal knowledge. Embracing each art, and every science, she exhibits to the mind their every quality, and then directs the wavering choice amid general and individual pursuits. Possessing not only the attributes of sound judgment, but all the warmth of imagination, she is peculiarly well calculated to furnish us with materials for design and execution. It is not alone necessary, that the man of taste inherit the endowments of genius; he must have cultured and burnished them with ambitious attention. With a discerning eye he has united a sedulous hand; and to a rational curiosity, that ever prompts to some useful inquiry, has joined an invincible attachment to real excellence. In short: The man of true taste, like Quintillian's true orator, is a man of virtue; and possesses, along with the acute faculties of the head, the amiable qualities of a good heart.

No single qualification, how-

ever brilliant, will ever entitle to the inheritance of a just taste. She is a coy mistress whose favour is hardly won. She *sits* in the seat of the Muses; but she *resides* there only, where are combined all the Virtues, and where all the Graces happily unite. To become blest, at length, with her society, is to be blest indeed. At once an instructive and delightful companion she corrects our past mistakes, and rectifies our present misapprehensions; aids our conceptions of men and things; enlarges our knowledge of the world; and unfolds to our pleasing view the secret springs of human happiness. It is, in fine, this spiritual, but not visionary, being, that represses the violence of base desires, invigorates the mental powers, strengthens the moral perceptions, cherishes sensibility, originates sentiments the most exalted and just, and serves as a microscope, through which to survey mankind: it engenders enterprize, animates pursuit, saves from oblivion the valuable, which had else been lost, and revives and produces, by an energy almost divine, all that is estimable and all that is grand.

Valuable as is the acquisition of taste, it is yet in a melancholy manner obvious that, very few experimentally know its worth. If we examine, with critical eye, the condition of the greater part of men, it will seem as if chance, and not reason, had supplied them with motives of action. Happiness is undoubtedly the goal, to which all would tend; but an infinitude of means distracts their various and unstable designs. Amidst an endless diversity of aims,

and those, perhaps, chiefly wrong, we see numbers of our race consuming their existence; whilst none is followed with that steady alacrity, which alone can ensure success. Devoted sometimes to wealth, anon to power, and now to glory, they frequently mistake their ruling principle, and often still find the completion of their misery in the attainment of the object, which they last desired. Hence complaining suppliants hourly solicit the mercy of heaven for the removal of those very ills, themselves had fabricated.

That this should be the unhappy lot of that part of our species, whom the clouds of ignorance envelope, is not wonderful. But is it not strange indeed, that the same misfortune should await those, whom literature hath fostered with the tenderness of a real parent? Is it not unaccountable that those, who have basked in the sunshine of scientific refinement, should fall a sacrifice to their own fallacious apprehensions? It is indeed strange, but unhappily true! This we are compelled to believe, when we daily witness the most glaring contradictions in the sentiments and practice of many, who plainly verify that unpleasant maxim, "A little learning is a dangerous thing."

It cannot, I think, be difficult to find the origin of facts, which occasion these remarks. Whoever examines will easily perceive that, their cause is a deficiency of taste. We want discernment in the most important concerns of life. Either from lack of opportunity to discover the bent of native disposition, or from the

wilful perversion of our judgment, originate the evils of which we complain. Trusting too confidently to the dim light of imitative genius, some have mistaken the path, which has conducted their model to an honourable fame. Others, more inconsiderate still, relying solely on the force of nature, have blindly rushed on projects which they were never calculated to compass. In a word: With some few exceptions, we may safely affirm that, most men, through ignorance of themselves, have, by a wrong direction of their exertions, erected everlasting barriers to their honour and felicity.

To the inconveniences and dangers arising from this false taste, or rather, to an entire want of any taste, the season of youth is very particularly exposed. The delusive glare, that surrounds almost every object, cannot fail of deceiving the young and inexperienced. In this fever of life, when the sensible world arrayed in all its charms, promises ten thousand pleasures that vanish at the touch, it is no wonder if, unwary and credulous, we be led into the endless mazes of error. It is scarcely possible, but that the favours of fortune, and the flatteries of friends, should intoxicate the brain, and cause us oft to deviate from the path, delineated in the moments of cool deliberation. Allured by the calls of false ambition, we are often deceived, and often suffer for our folly. We are apt to mistake the vagaries of fancy for reason's dictates, and, moving on the pivot of some darling passion, still to urge the pursuit, unconscious

whither we may be carried by an unbridled temerity.

Inconceivably injurious to ourselves, and to society, are the consequences of such heedless precipitancy. We hereby detriment the interests of science and virtue.

To what other cause, than to the misapplication of our powers, or the premature exercise of them, in a professional line, both which are the effects of a bad taste, are owing the prejudices which are frequently formed against literature? Truly to none. To a failure in this respect, may we impute all the scandal, justly thrown on useless and dishonourary characters, which are made so by the mere circumstance of early placing themselves in a sphere, where, at the latest period, neither nature nor propriety would have dictated their motion.

Hence the professions are not seldom followed for the sake of convenience only, or that they might raise their incumbents one grade above the ignoble vulgar. Hence oft they hide the grossest incapacity; and are assumed many times to conceal other than harmless defects. Hence, under the sable garb of a clergyman, are sometimes, not to say frequently, found the more sable qualities of vice and ignorance; and thence the pulpit, sacred to the counsels of God, is rendered despicable by its devotees. Misguided notions, too, it is modestly presumed, have conducted some to the bar, whom love of the rights of humanity and of justice never distinguished. And it is well known that, numerous pretenders to physic, by

the ignorance and credulity of the populace only, have been rescued from oblivion.

Not, however, in the professions alone, but in each walk of life will there be found empyrics; and it is a sacred truth, blush, O humanity! that all, more particularly the learned, orders of men, have, at times, been filled with characters, whose inclinations have suffered either voluntary or involuntary violence, and the bias of whose minds has been perverted; in consequence of which their lives have been damned to an inglorious obscurity.

To prevent these flagrant absurdities, and to expunge imposture from the community, is the province of just taste. Were a more general attention bestowed on its cultivation, its abundant fruits would convince us that, it is not an exotic in our northern clime. The subjects of civil and religious society, like plants in a garden, that is ridden of noxious weeds, would instantly feel the salutary effect. Every individual would find the avenues to felicity far less numerous, but proportionably more broad and determinate.

Interest and pleasure, therefore, forcibly impel us to make so enviable an acquisition. Neither is it in vain that we strive. Taste has its foundation in the organization of man: Its ingredients are all within us. Like truth, however, they lie deep, and must be drawn forth with painful assiduity.

The grand obstacle in the way of many towards the possession of true taste, is a fruitless wish to

become excellent in all things. They aim at universal taste.

Their love of rectitude and beauty hurries them indiscriminately to embrace a multiplicity of objects. But such is a preposterous attempt. It is almost arrogance: at best, it is an unreasonable stretch of the human powers, and a sure barrier towards arriving at perfection in any, the most trivial pursuit. The many failures of this sort may serve as a perspective, through which we may view the very monuments of folly, which such endeavours might lead ourselves to exhibit. But so far from presumption is it, to aspire at excellence in the line of our judicious choice, that, to despair of it is the property of indolent minds alone, and argues an irresolute and unworthy spirit.

Notwithstanding the practicability of the attainment, it is not unattended with laborious exertions. The road to greatness is beset with thorns; and though, at a distance, the mount wear a goodly aspect, and the diamond glitter from afar, yet craggy rocks, and frequent precipices impede a rapid access. A long series of toil and perseverance, in a course of virtuous habits, must mark our progress to the envied summit.

Those, then, whom youth and genius excite to fame, who pant for the rewards of eminence, will not disregard the only rational methods of early forming a taste, that shall enable them to bear with fortitude the calamities of life, and copiously to enjoy the smiles of fortune.

If we rightly examine those

bright exemplars, which history and real life propose to us, we must acknowledge that virtue was the basis of their immortal deeds. In this comprehensive term, are comprized the several duties of temperance, moderation, industry, and fortitude. The practice of these our self-love will sufficiently recommend: our obligations hereto can never be rendered nugatory: the laws of self government are eternal. Obedience to these laws, not to mention the catalogue of benevolent virtues, that respect our treatment of mankind, was well enforced by the inimitable Addison; whose elegant writings, breathing the spirit, they were intended to disseminate, effected a happy reformation in the world of letters, and will stand a perpetual monument of virtuous and refined taste.

Similar to his were the principles, that supported those antient systems of education, whose rigid economy affrighteth us, effeminate moderns, but which formed their sons to rule mankind. Behold the Cæsars and Catos of antiquity! Did not virtue form the basis of their glory? Did not she weave the garlands of their fame? Say not, because ambition led some of them to enslave their country, and others to end their own existence, when liberty expired, that, therefore their laurels were unmerited. But rather, for the honour of humanity, admire and imitate their vast magnanimity, and their avowed passion for true glory.

The ghost of books, however, shall not continually haunt us. Do we need stimuli? Advert,

ye rising candidates for glory, to the American sun,* and those other shining orbs, that irradiate our Columbian world. Guided by their luminous example, embark for greatness. Follow as they did, the light of native genius. Practise, as they have done, upon the unchangeable rules of virtue; not merely for the pleasures thence resulting to you, in this life, but for the inestimable reversion of a deathless fame.

ADOLESCENTULUS.

THE SOLDIERS.

A BRITISH TALE.

(Continued from page 402.)

"After my recent experience, hasty confidence would betray blameable credulity, and I am aware that to struggle would be as vain, as the attempt would be unwise; but though I declare credulity would be weakness, I feel that to judge untried would be morally unjust. I am disposed to hope, after the sacred appeal I have made, that the *prescience* of countenance will not mislead, and I think in your's I see the open lines of candour."

As Mrs. Marshall said this her eye beam rested on Rodolpho, whose countenance dilated to meet her inquiry; he did not wish to escape its penetrating power.

"To justify the shade of suspicion that enshrouds my mind, I must inform you of the cause of its intrusion. It is a guest I would willingly get rid off; my mind is not constructed for its

* Washington. This essay was written in 1789.
Edit.

accommodation. But we are all the creatures of circumstance, and often too much influenced by our immediate feelings to reason coolly.

"I have been unworthily treated....plundered! and as my spirit at this moment swells indignant at such licentious abuse of power, my heart melts with the tenderness of regret that it is Englishmen whom I must accuse. My breast has ever felt a dereliction in their favour. But it is a painful acknowledgment, that, during this unfortunate war, I have with an eye that wished to follow the operations of its natural and ancient character, fought in *vain* for that unsophisticated candour covering a benevolent heart; that bravery which danger, nor difficulty could appal, corrected by honour, and tempered by mercy, which in past times impelled my admiration, and attracted my friendship.

"War exhibits more traits of character than superficial observers penetrate; there is scarcely a virtue but it may give exercise to; and do the manly virtues ever so forcibly *seize* our better affections, as when they appear to be emanations from valour? The experience of a soldier allows a great display of character. The popular quality *valour* is not the least subject to alloy. Comprehensive virtue must temper and restrain it, or it degenerates into the passion of a brute.

"As well might we term the ferocious cruelty of the tyger, who to satisfy the supreme calls of nature tears open the defenceless breast of the innocent lamb, *bravery*; as we might term

those men valiant, who enter the dwelling of peace, plunder the unprotected, and attempt the purity of the spotless maid. My experience is not the first evidence, during the war, that has exhibited their decline from their ancient valour and *virtue*.

"These evils I have this morning endured from a party of British. They treated me most indignantly; they would have torn my child from me, and led her to *compelled* corruption; but a mother's voice, through which nature spoke, arrested their efforts. I rescued my child, and after plundering, they left me only two hours before your troop arrived, which we mistook for them returned, and fled affrighted at your approach.

"My daughter fainted; nature was so long before she resumed her functions, I feared my child had quitted me for ever; then it was the voice of maternal love, moaning o'er the only tie that holds me to humanity, attracted your ear." "I feel," said Rodolpho, "the honour of the British flag, wantonly tarnished by such conduct....I hold it in abhorrence...I have, unchecked by the presence of power, expressed my sorrow at such proofs of depravity, and my indignation that they passed unpunished; when they have come under my immediate observation, I have fearlessly repressed them.

"Your indignation, madam, is the impulse of virtue; and while I revere the heart that laments, rather than reviles; that compassionates, rather than denounces vengeance, I am consoled by the assurance, that an opposite

experience will refuscitate in your breast your past dereliction in favour of the British character. You have said, you will not judge us untried ; we will endeavour to convince you, though Britain has sons over whose actions it may be our duty to draw a veil, that there are yet some whose conduct shall, at mid-day, invite, rather than repress, the scrutiny even of the microscopic eye of suspicion."

"We are in your power, gentlemen," said Mrs. M. "and if my penetration do not deceive me, you will use it temperately. I hear the footsteps of my servant ; she has long superintended my concerns, and will be compliant at my request to your commands."

She rose to leave the friends ; and as each respectively took her hand, and bowed on it, the various shades of mingled emotions passed in rapid succession o'er her countenance. "I leave you, gentlemen," said she, "with impressions that I hope will be indelible."

If a subject forcibly seizes the mind, when it has previously excited some tender feeling of the soul, the sensation it produces is too complex and painful to be relieved by utterance ; the mind pauses in silence, and ameliorates its irritation by cool reflection. Our friends, for a short period, sought this quiet relief after Mrs. Marshall left them ; and then, as if by intuitive intelligence of each other's thoughts, or as if one spirit animated both, they started from their seats at the same moment, and exclaimed, "We may lament what we can-

not alter ; but how seldom can we change what we lament !"

In a short time all was arranged ; the fugitive domestic comfort was lured back to her abode ; and the sweet cordialities of friendship began to animate every heart.

The activity of *real* kindness is a fairy power that performs wonders ; it presses onward ; no object that can promote the interest it espouses is too microscopic for its perceptions, too laborious for its attainment. There was a maturity, a justness of adaption, in the plans of Rodolpho, that rapidly accelerated the completion of his purposes ; he had a great capacity of thought, a rare sort of intelligence, that from the faintest light given would blaze into the fulness of the subject.

By judicious arrangement the garrison bore the appearance of a well regulated family ; the domestic concerns went forward in the usual routine ; nothing, nor any body, suffered interruption.

The soldiers who were under Rodolpho's command, however evil their propensities before, were soon weaned from irregularity, by judicious restraint and well appropriated indulgence ; he heard their complaints with patience, reproved their faults with gentleness ; and if he observed a man particularly assiduous and orderly, he remarked it, and always distinguished him by some pointed attention, which flattered his self love, and conferred a distinction.

It is inconceivable (except to those who have made the experi-

ment), how forcibly the lower orders of society are affected by the civility of their superiours.

We are all very ready to observe their incivility and roughness of manners, and complain how much we are inconvenienced by it; and whilst we are so engaged, we forget how many causes of disgust they have, and how easy the purchase of their kindness would be. A smile, in return for the humble obeisance they make, instead of the haughty frown, or contemptuous neglect; five minutes attention to their complaints when they consider themselves afflicted, or oppressed; advice, if they ask it, instead of the impatient refusal and harsh denunciation; and a general civility in our occasional intercourse with them, would convince them that, though they were denied the advantages of the wealthy, they were considered as fellow mortals; beings fashioned by the same beneficent hand. This would lure their kindness and make them gratefully devoted to us, and the advantage would extend beyond the narrow limits of our convenience, or the gratification of their self love; it would extend to their morals; for it will not be denied, that where the great *man* of the village is a *good* man, and treats his poor neighbours and dependants with kindness (putting his donations out of the question), that the poor, in his vicinity, are courteous and obliging; and it follows, of purer morals, than those whose less fortunate destiny has placed them within influence the of pride and oppression.

When the poor man who is labouring on the high road, while the rain pours, and a lord, or a bishop, is enjoying the convenience of his carriage on the path he is mending for his accommodation, the pay for which scarcely gives dry bread to his family, bares his aged head to the storm, with the hope he shall receive the return of courtesy that he pays, and which would serve to sweeten his morsel, when he quits his toil, and returns to his family; and relates, "that my lord or the bishop, *nodded* at him;" when he thus hopes, I say, to see the lord pass on with a proud stare, and the bishop's position, unreprieved, swear he will *drive* over him, if he does not get out of the way.....one is almost tempted to forgive the *curse* that escapes from his lips.

Our friends, for some days, did not see Mrs. Marshall; Selina, her daughter, still suffered from the shock her young and sensible nerves had received; and her mother's presence at all times formed the strongest feature of her happiness. Ere she makes her voluntary appearance, it will be in place to give some account of her.

Selina Marshall, at the age of sixteen, presented a figure that charmed, and a countenance that engaged; the unobtrusiveness of her manners spoke the modesty of her mind, the soft blush of her cheek the quick susceptibility of a heart that vibrated to the finest touches of humanity.

She was naturally vivacious and tender; from innocence sprang her vivacity; from fel-

low feeling her tenderness ; these are the genuine unadulterated sources, from which the electric spirits and sportiveness of youth spring ; and these, as they tread the progressive path of life, will mature into a sort of unbended philosophy, that will enable them to view and endure patiently the many-coloured experience of mortal destiny with an equal countenance, if they are led by judicious counsel till the judgment is strengthened.

Selina was fortunate in her guide—her mother was the polar star of her conduct ; *her friend*, to whom every avenue of her heart was open ; its deepest recesses *she* could explore. She was, indeed, at this period, a character of much promise, and the fond object of her mother's heart.

War had snapped asunder some strong ties of domestic comfort ; and their privation wound another fold of natural affection round their hearts, and drew them still closer.

Mrs. Marshall had been a widow some years—her establishment had been splendid—war had stripped her of superfluities, but she still possessed enough for the purposes of rational comfort, and wisdom taught content. Her marriage had been a happy one ; the sweet sympathies of mutual affection she had enjoyed in an exquisite degree as a wife ; and when that tender link was divided by death, the torturous pang of separation, which nature is doomed to endure, was agonising ; despair of renovating happiness was ready to pervade her soul, and a murmur reached

her lips ; but ere it fell, her languid eye rested on the orphan child of him she mourned ; her bosom dilated to maternal affection and duty ; she yielded to their separate calls ; and, from that moment her lamentations ceased, and her sorrow was soothed into partial ease, by the sweet interest of infantine endearments, and maternal duties. She fondly traced his image that was gone to rest in the blooming features of his orphan, softened by the delicacy of sex, and *watched* the progress of his virtues in her mind, chastened by the same distinction ; and thus her enjoyments were not *decreased* by death, but they were more sublimated, less of *sense* in them ; they flowed from the combination of intellect, and the purified affections of the heart ; sweet union that calls home the erratic mind, and fixes it on *truth* !

She delighted to suppose, that from the regions of purity his perceptions reached this sublunary sphere, and watched over her conduct ; she often pourtrayed in her fancy the celestial scene at that hour when, having burst asunder the bonds of mortality, her purified spirit would hasten to meet his in the *world* of spirits. Sterner minds, who yield not to the suavity of sentiment, will ridicule these visionary ideas, yet they have their use, and often keep minds of too great sensibility from sinking under the pressure of sorrow, for the privation, by death, of the object of their tender affections ; and is a stimulus to virtuous exertion, that they may again mix in a more

sublimated sphere with those they loved on earth.

That we shall never meet again, seems an idea fit only for the *hopeless* and callous breast of an atheist, *if such a character exist*.

Mrs. Marshall had felt much for the distracted state of her country, in which every natural tie had been snapped asunder in unnatural contest. Father fighting against son, and son against father ;...brother against brother. Merciful heaven ! Nature bled at every pore !...humanity shrinks even at the recollection !

What must have been the experience ! her connexions had never been very extensive, they were now contracted to a point. Some were estranged by emigration, others by death ; and she found herself and daughter strangers in their native land. She had an only sister, who followed her husband to a distant colony, where he fell, and she had never since heard of her.

Her affections often led her to ruminate on the uncertainty of her fate, and the calamities she might have endured : these reflections cast her happiness in the shade ; and in those moments, the tenderness of Selina was inestimable ; then it was she felt the *blessing* of a daughter. In the hour of sorrow, natural affection unfolded its pure and ample current, and absorbed every melancholy reflection.

How capacious is the human heart, as it comes from the hands of the Creator ! How grievous that it should ever contract !... What an infinity of sources does it contain, from which if we are wise we can extract a portion of

happiness ! But amidst all its delights, is there *one* so exquisite as that which flows from maternal affection ?

Let not that being call herself unhappy, whatever may have been the colour of her destiny, if during its experience she has been spared the *blessing* of a *tender* and *good* child. Animating indeed are the sweetly tender consolations of a daughter.

Mrs. Marshall, it has been said, indiscriminately housed every wanderer whom danger drove to shelter ; but she cautiously eluded conversation on the merits of the war : her ideas were reserved for silent cogitation ; it was then she lamented over her country ; frequent parties as they passed from camp to camp, had stopped, and were refreshed at her hospitable board ; and departed impressed with the dignity and politeness of her manner. She had never met with the least interruption, till the instance that has been related.

In a few days Selina's spirits and health returned, and Mrs. Marshall visited the friends by appointment. They met her with the affectionate respect due to a fond parent ; led her through the apartments to the library ; it was restored to its pristine elegance, as if by magic power ; and as she walked between them, her heart felt a delicate pleasure from the union of gratitude and admiration ; her expressions of acknowledgment were *few* , but natural and impressive, while the look of tenderness she threw on our *soldiers* as she uttered them, melodised their meaning to the heart.

The simple language of genuine sincerity is far more grateful and persuasive to those hearts over which the world has not cast its factitious veil, than all the studied graces of eloquence, too often deceptive decorations, that enshroud the opposite quality.

Domestic comfort, no longer a fugitive, invited Mrs. Marshall to sacrifice to her again round the cheerful hearth, and she promised the friends, she would resume her usual pursuits in a few days. The apartments she chose were deemed sacred; and Rodolpho engaged that her retirement should not be invaded.

With Selina's revived vivacity, came a curiosity not a little lively, to see the arrangement of the garrison. She asked her mother many natural questions of the friends, who were not the least interesting objects she hoped to see.

Mrs. Marshall gave the beauty of Adonis to their persons, and the brilliant polish that elegance reflects to their manners, fashioned all her descriptions, with a view to exceed the original, and raise expectation to the pinnacle.

Mrs. Marshall's intellectual perception was clear, complete; her penetration into characters long on the world, of which she had seen much, was seldom mistaken. Her daughter's lay open to her view, she could read it with as much correctness as a fair sheet of paper elegantly penned. She was eagle-eyed to every movement of her passions or temper. In correcting them she was guided by circumstance, not by rule. Nothing argues

greater obliquity of intellect, than supposing the mode that has succeeded with *one* child will with every other.

(To be continued.)

FOR THE ANTHOLOGY.

THE BOTANIST, NO. II.

Omne vivum ex ovo; per consequens etiam vegetabilia; quorum Semina esse OVA, docet eorum Finis, sobolem parentibus conformem producents. LINNÆUS, Philos. Botanica.

Every living thing derives its origin from an egg; consequently vegetables also, whose seeds are eggs; as appears by producing offspring, similar to the parent plant.

IN our last number it was said, that we should adopt a different order, from that commonly pursued by botanists. We deem it more agreeable to the laws of botanical philosophy, to commence with the description of a *seed*; and to trace its gradual developement into a perfect plant, producing seed again, than, as is usually done, to reverse this procedure by treating of the seed last.

A seed of a plant and an egg of a bird are so analagous in structure and economy, that we may without impropriety use the same term for either. By a seed we mean an organized particle, produced by a plant or animal, from which new plants and animals are generated. All seeds of plants and eggs of animals have essentially the same structure and mode of developement.

A *perfect* hen's egg* is an organized body, pervaded by vessels, endowed with excitability, and replete with a moveable fluid, inclosing under divers membranes the animal in miniature. The egg-shell is almost entirely filled with a glutinous substance, laid up for the nourishment of the *fœtal* animal.†

If the egg be kept in a certain degree of warmth, whether by the natural heat of the parent animal, or by art, it occasions an increased action of that *living power*, which every organized body, susceptible of stimulus, naturally possesses; and which is similar to a blush, being a momentary distention of the smallest vessels, or that state of them, which immediately precedes the slightest inflammation. Motion thus begun, the vessels, surrounding the germ or *punctum vitæ*, expand; and the embryo appears spontaneously to unfold itself, until by slow degrees, it becomes a perfect animal, capable of producing a similar egg.

Now every seed of a plant is, in like manner, an organized body, endowed with vessels, and contains under several membranes the plant in miniature; which seed requires a due portion of moisture, and a just degree of heat for exciting the dormant *vegetative* life, which distends gradually the vessels, expands the membranes, and develops the plant. The embryo lies in a dormant state, though alive; but exerts not its life, until it is put

in proper circumstances, which proper circumstances are *moisture*, *heat*, and exposure to *air*.

Every seed of a vegetable and every egg of an animal, hitherto examined, are in structure *essentially* the same. To grow, that is to nourish itself by changing a foreign matter into its own substance, and to continue its kind, is the end and aim of every living organized body.‡ Let us see how far the seed of a vegetable is well adapted to effect these important purposes. The *Windsor bean*, from its size and shape will afford us a fair example. If, when such a bean is fully ripe, you cut through its membranes lengthwise, in the direction of the eye, *hilum*, or little scar, it will naturally separate into two halves. These smooth and equal parts of the bean are called *seed-lobes* by gardeners, and *cotyledons* by botanists. Of seeds, that we use for food, they form the more farinaceous or nutritive part: thus in wheat, rye, and indian-corn, they form the meal, while the investing membranes form the bran.

The most important part of the seed is the embryo; and the most important part of the embryo is the *corculum*, or little heart, *punctum vitæ*, or speck of life; because at this point in the hen's egg the first pulsation of life is discovered; but in the seed of a plant there is no palpable warmth or visible motion. The whole seminal apparatus, contained within the external membrane

* i. e. Fecundated.

† The one is called *albumen* or *white*; the other, *vitellum* or *yolk*.

‡ When a hen's egg is alive, it is fit to be eaten; when killed, it soon becomes rotten; and so of the seeds of vegetables.

of the bean, namely the *chalaza*, *albumen*, and *vitellus*, parts corresponding with those found in the bird's egg, conspires to elicit the latent spark of vegetative life, and to enliven and nourish the unborn plant.

The *plumula*, which is the leaf of the plant in miniature, is that part of the embryo vegetable, that is hereafter to become the herb of the bean; whilst the inferior part, called *rostellum*, creeps downwards, and becomes the root.

The *cotyledons* or lobes of the bean taken collectively, without any discrimination of *chalaza*, *albumen*, or *vitellus*, appear through a microscope, to be of a glandular structure;§ and to have a regular system of vessels, resembling the mesenteric veins in animals, and to run together, like them, in a few trunks, precisely at that point of the lobe, where the embryo grows to the cotyledons. These cotyledons* constitute the *placenta* of the seed, which affords a nutritive juice, resembling milk, for the sustenance of the unborn plant. But when the tender vegetable is so far advanced as to merit the name of a foetal plant, these evanescent lobes are converted into a pair of thick *seed-leaves*, so called, which compose a shield of defence, until the plant has fairly taken root in the earth; then these two leaves

wither, drop off, and decay; and now the little erect plant, like the new-born infant, depends on a *new* principle for its future existence.

From what has been said, it is apparent, that a fecundated seed, though kept several years, is not a dead substance, like a pebble or pearl,* but a body regularly organized, and arranged into a system of vessels, glands, and membranes; and that it is moreover alive, or at least in a state, or fitness to be acted upon by certain external agents, which agents are FIRE, AIR, and WATER. We neglected to mention, that there is a small quantity of vital air in a kind of sack or bladder at the big end of every bird's egg; and we presume, there is a portion of the same fluid in every seed. It appears also, that the most important, nay the essential part of that organized body, denominated a seed, is the *embryo*; for it is that alone which grows into a new plant, forming a new progeny. It likewise appears, that all the other parts of the seed are subservient to this, and are employed chiefly in converting the farina, or mealy substance of the seed, into a lactescent fluid†, which is conveyed by the lactiferous vessels to the embryo for its nourishment, which, like the infantile animal, is supplied with milk, until it can stand alone on the ground.

Although nature has establish-

§ The apricot exhibits this glandular structure still plainer than the bean.

See Grew, plate 79. 80. 81. & 82.

* Botanists define *cotyledons* to be the lateral, bibulous, perishable lobe, or placenta of the seed, destined to nourish the *corculum*, and then to fall off.

* Indian corn has vegetated after keeping it upwards of seventy years.

† This milk is remarkable in *Oats*, cut before they are fully ripened.

ed a marked uniformity in the internal structure of seeds, she nevertheless displays an astonishing variety in their external appearance. Neither mathematician nor painter can convey adequate ideas of their different shapes and various colours. Some shine like gold, and like silver; whilst others appear like little balls of fire. It is remarkable, that seeds are seldom of the same colour with the flower, which produced them. Seeds of a deep green are rare; blue still more uncommon.

Beside the *essential* parts, already described, there are certain *accessory* parts, which, whilst they add to the beauty of seeds, serve important purposes in their migration; such, for example, are the feathery crowns, or *aigrettes*, which serve as wings to waft them to a distance, as in *Dandelion*, *Lettuce*, and *Thistle*. Who, walking the fields, has not observed,

Wide o'er the *thistly* lawn, as swells the breeze,
A whit'ning shower of vegetable down
Amusive float? §

If seeds are diversified in shape and colour, they vary as remarkably in size. *One thousand and twelve* seeds of *tobacco* weigh but a single grain; whilst the *cocoanut* weighs several pounds. ‡

§ *Thomson.*

‡ *Gartner*, an accurate and laborious German botanist, has written most elaborately on seeds. Many curious and judicious extracts from his work, entitled "*De Fructibus & seminibus Plantarum*," may be seen in *Dr. S. Barton's Elements of Botany*, between p. 200 and 260.

Air and water are absolutely needful to the growth of a seed, after it has fallen upon the earth. Water is necessary to every production of nature. It is in fact the general cement of all things. No seed of a plant can ever vegetate, without retaining some portion of moisture: Even stones and salts, deprived of water, fall to powder.

Besides air and water, to which we may add fire, animals stand in need of aliment, or food taken by the mouth, which is afterwards digested in the stomach, forming there a milky liquor, called chyle. Food, or aliment is equally necessary to the life and growth of vegetables.

The constituent parts of the chyle of animals are, water—sugar—mucilage—oil—carbon—phosphorus and calcareous earth.* *Sap-juice*†, which is the chyle of vegetables, consists, in like manner, of water—sugar—mucilage—oil—carbon—phosphorus and calcareous earth. Striking as the analogy is between the aliment of animals and vegetables, the nutritive process differs widely in each. The animal has a warm receptacle, or stomach, of about 98 degrees of heat, with a due quantity of water, and a peculiar compound motion; whereas the plant has no such receptacle, or any other stomach than the cold sluggish earth of about 53 degrees of heat. *The possession of a STOMACH lays the discriminating line be-*

* Calcareous earths are *marle* of all sorts, limestone, chalk, marble, plaster of Paris, and all earths, formed from the bodies of animals, especially the shells of fish.....*Fordyce.*

† *Darwin.*

tween the animal and vegetable kingdom. All other distinctions fail us.

Sap-juice, or chyle of vegetables, is absorbed from the earth by the roots of plants; and from this juice, farther elaborated, refined and exalted, are formed all the various fluids in the stem, leaf, flower, fruit or seed of the plant. Some plants can extract, or compose these substances of water and air alone; yet we find by experiment, that some materials contribute more to the production of this vegetable chyle than others.* Let us now inquire what the materials are that afford the food of plants. The subject is important; for if we can discover the appropriate aliment of any particular family of plants, we shall be able to increase their size with as much certainty, as a farmer fattens his cattle by giving them corn.

It is known from experiment, that a plant will grow in sand alone, moistened with water, purified by distillation from all earthy particles, and in the purest air. A plant will grow better in a mixture of sand and clay, in which the tenacity is adapted to the pushing power of its roots, than in sand alone; and it will grow better, if a proper quantity of water be applied. But with both these advantages it will not flourish so well as in a rich soil.†

If in a proper mixture of sand and clay a plant be duly supplied with water, it will grow better than in the same mixture, exposed to the weather, and the chances

of being too moist or too dry; but it will grow still better in a rich soil. There is, therefore, in a rich soil, SOMETHING independent of texture, or the retention of water, which contributes to the flourishing of plants.*

Some, from observing the fertility after the ground was divided by the plough, have imagined that *earth* was the food of plants. To this opinion succeeded another equally erroneous, viz. that *water* was their aliment, when in fact it is only the vehicle of their nourishment.

The upper stratum of earth, or garden mould, contains some articles that are soluble in water, and some that are not. Those which are insoluble in water are *sand, clay, calcareous earth, magnesia, earth of allum, calces of metals*, particularly *iron*, and the fibres of vegetables. These cannot enter the vessels of the roots of plants, but they may contribute to the production of substances that are soluble in water.†

Substances found in mould, that are soluble in water, are *MUCILAGE, nitrous ammoniac, nitrous selenities, common ammoniac, and fixed ammoniac*.† We find all these salts in the juice of vegetables; a proof that they pass into the plant along with water.

From numerous experiments it appears that a *mucilage*, produced by the decomposition of vegetable and animal recrements, constitutes the aliment of vegetables. It is formed from stable manure; from dew; or from rain-water

* See Darwin's *Phytologia*, Sect. X.

† Fordyce's *Elements of Agriculture and Vegetation*.

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* Fordyce's *Elements of Agriculture and Vegetation*.

† Fordyce.

putrified, as well as from dead animals and vegetables. But mucilaginous juices are of two kinds. One, when dissolved in water, forms a sort of jelly, and is an immediate aliment; the other forms a gummy, or saccharine liquid, and must putrify before it becomes a manure.†

To reconcile the doctrine, that *salt* is the active principle in manures, it should be remembered, that putrefaction has *two* stages; that the first converts animal and vegetable substances into a mucilage, and the second converts that mucilage into one or more species of salt.

As mucilaginous substances were known to invigorate roots, by affording them good nourishment, it was natural for agriculturalists, not enlightened by chemistry, to infer, that steeping seeds in mucilaginous, or oleaginous liquors, would increase their powers of vegetation, especially if a portion of nitre, common salt and lime were added. This opinion prevailed among the ancients, and is recommended by *Lord Bacon*.‡ A belief in the efficacy of fructifying liquors still prevails in many parts of Europe, although *Duhamel* in France, and *Hunter*|| in England, have exposed their futility. Dr. Hunter assures us, that he sprouted all kinds of grain in a variety of "steeps," and always found, that the rad-

icle and germ never appeared so healthy, as when sprouted by pure water. He tells us, that he constantly observed that steeps, containing nitre, sea-salt and lime, fendered the radicle and germ yellow and sickly. He steeped seeds in broth, made of beef, as coming nearer the nature of the mucilage, before mentioned, and put an equal number of seeds in pure water. The result was, that the radicle and germ, produced by the broth, were weaker and less healthy than those sprouted by simple water. The same philosopher proves that the opinion is erroneous, which is entertained by some gardeners and farmers, that small, thin grain, may be so impregnated by steeps, as to make them equal in vegetative force to the largest. He found by repeated experiments, that the plumpest seeds, from the same heap, were superiour in goodness to small ones, though macerated ever so carefully.

If what we have before said of the office of the seed lobes be just, that the farina, or meal, of which they are composed, is converted into milk, that it serves to nourish the infantile plant until its roots are large enough to imbibe mucilaginous food from the earth, it follows, that the vegetative powers of seed will be in proportion to the *quantity* of their mealy substance. If so, then it will remain an established truth, that *plump* seeds, placed at a just depth, in a good soil, and at a proper season, will never disappoint the gardener.

From the preceding doctrine it also follows, that manures are of *two* kinds. One adds nourishment to the soil, such as all ani-

† Fordyce.

‡ *Sylva Sylvarum*, art. *acceleration of germination*.

|| *Dr. A. Hunter*, an eminent physician and venerable philosopher, at the city of York in England; author of several admirable georgical essays, and editor of *Evelyn's Sylva*.

mal and other putrescible substances, whence a mucilage is formed. The other gives no nourishment to the soil, but *forces* it, by agitating and preparing the nourishment already there.* Hence we see how substances of opposite natures contribute to the growth of vegetables; putrescent animal substances on one hand; and lime, marle, and plaister of Paris on the other.

Whoever attends closely to the operations of nature will be convinced, that every recent production, whether animal or vegetable, that daily occurs, is not absolutely a fresh creation, an evocation, or calling of something out of nothing: That is impossible; for "*ex nihilo nihil fit.*" What then is it? We say, that it is a change, or mutation of something, which before existed. Every sublunary thing is in motion. No terrestrial thing is stationary. But substances of every kind, either *immediately* or *mediately*, pass into one another; and reciprocal deaths, dissolutions and digestions support by turns all such substances out of each other.†

Every living thing, or organized being, derives its origin from an egg or seed. When the SUPREME CREATOR, says the eloquent *Buffon*, formed the first individuals of each species of vegetables and animals, he gave a certain degree of animation to, what is commonly called, "the dust of the earth," by infusing into it a greater or smaller quantity of living organic particles,

or seeds, which particles are indestructible and common to every organized being. These particles, or original feeds, pass from body to body, and are equally the causes of life, growth, and nutrition. When an organized body dies, the dust survives; for Death has no influence on these particles; but they circulate through the universe, pass into other beings, producing life and nourishment. A growing vegetable receives these particles from the earth, from the water, and from the air, and they perfect the plant. A quadruped receives the plant into its stomach, which soon converts it into animal nature. When the animal dies, his particles fly off in putrid vapour: these are absorbed by the plant with great avidity, and this absorption causes them to grow and flourish. Thus do animals and vegetables mutually support each other. And this is the true theory of the action of manures, the corner-stone in the foundation of that temple of CERES, which we hope to see reared in America. The Roman poet LUCRETIUS sums up the doctrine of *mutation* thus,

"And so each part returns when bodies die,
 "What came from earth to earth;
 "what from the sky
 "Dropt down, ascends again, and
 "mounts on high.
 "For *Death* doth not destroy, but disunite
 "The seeds, and change their order and their site.
 "Then make new combinations, whence arise
 "In bodies all those great varieties
 "Of shape and colour."—— *Creek.*

* See Fordyce's Elements of Agriculture, &c.

† Harris's Philos. Arrangements.

THE RESTORATOR, NO. II.

[Extracted from the New-England Palladium, Vol. 18. No. 28.]

I have received the following communication, which I insert without comment.

THERE is no art, in which our superiority over the Europeans is more evident, than in the art of puffing. If credit is to be given to the critics in our public papers, every new production is a masterpiece, and every new author a first rate genius. Even the elegant and sprightly author of the *Port-folio* is too much addicted to this wholesale kind of approbation; so that we are almost tempted to conclude, that his opinions are taken *upon tick*, and that he sometimes praises what he has never read. Nothing can prove more injurious to the cause of literature than this conduct. The majority of readers are incapable of appreciating the *literary* merit of any work, and generally suspend their judgment till they are acquainted with the opinions of professed *literati*. This gives the latter immense influence in the province of *taste*, in which they may be justly considered as the public guides.

It is incumbent on them, therefore, not to betray their trust and mislead the public mind. The *British Reviewers* are extremely culpable in this respect; and praise and censure every publication, in proportion as the political tenets of its author coincide with, or dissent from, their own. They have justly reaped the fruits of this disingenuous conduct. They are held in the utmost con-

tempt by all men of sense, and none, but the mere rabble of readers, place the smallest reliance on the authority of a review. The opinions of the Editor of the *Port-folio* are still respected; but he will diminish, and finally lose the public confidence in his judgment and taste, if he continues to lavish his praises upon *trash*.

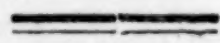
I have been led into these remarks by the extravagant encomiums paid upon a poem, called the *Farmer's Boy*, written by one *Bloomfield*, an English cobbler (for I believe he never rose to the dignity of a shoe-maker.) This work is edited by *Capel Loft*, a democratic lawyer, who appears to possess as little relish for true poetry as *Locke* the great metaphysician, or *Newton* the great philosopher. The former, pronounced *Sir Richard Blackmore*, the best poet in England, though he was incomparably the worst; and the latter thought all poetry, at best, but ingenious nonsense.

Of abilities, even in his profession, Mr. *Loft* has given no proof. He, indeed, published a huge volume of Reports; but so incorrect is the information they contain, that Lord Chief Justice *Mansfield* would never permit them to be cited as authorities in Court.

So great has been the *democratic rage*, of late years, that every production of the *Sanseulotte* school, has been extolled, cherished, and circulated. Hence the incomprehensible nonsense of *Della Crusca*, the flowery flippancy of *Helen Maria Williams*, the *asinine* strains of *Coleridge*, and the dull malig-

nity of *Southey*, not to mention the tinsel frippery, whether in prose or poetry, of *Mrs. Robinson*, have had their admirers; who have preferred the portentous coruscations of these literary meteors, to the steady and cheering light invariably afforded by those sons of poetry, *Pope*, *Milton* and *Dryden*.

Mr. *Bloomfield* is not guilty of the same affectation as these writers. He cannot be justly accused of bombast or nonienſe. But if there is little to censure, there is nothing to praise in his production. Throughout the poem, I challenge his admirers to point out a single passage indicative of genius. I challenge them to point out three couplets, strongly marked, either by originality of thought, felicity of diction, or harmony of numbers. If the MUSES have taken their flight, let us not supply their place at the cobbler's stall; if the flowers of poetry are not to be found in academic bowers, it is vain to expect them on the dung-hills of democracy. I shall, in some future number, review this poem, which was published under democratic auspices, praised by democratic reviewers, and *puffed* by American writers, respectable for their talents, who do, or ought to know better.



FOR THE ANTHOLOGY.

TO CORNELIA.

*****, *August*, 1804.

THE letter you were good enough to address to me, my friend, I met in the Anthology.

Among the many attentions which my hurried visit drew from you, I rank the notice you so ingenuously take of the death of my acquaintance. The reflections which you make, and the inquiry it led you to, involve extensive relations. But in describing the effects of true wisdom, you have happily rendered unnecessary any thing I could offer. Passing therefore with respect and diffidence the grand and obvious claims of truth, I would endeavour to descry her remoter lights in the "regions of possibility."

Imagination is a province so freely conceded us by the Proprietors of mental ground, that to explore and cultivate it seems our bounden duty. Whether it borders on the noblest fields of intellect, it becomes not us to inquire. If our lords are pleased to accept propitiously any of its refreshing waters or beauteous flowers, it is the same to us, you know, as if we possessed indisputable claims to the realms of truth.

You ask, how can the faculty of imagination benefit us as immortal beings? Whither, *Cornelia*, can we go without it? How blind, how deaf, how dumb, and inanimate without this sensitive pioneer! If, as philosophers tell us, the sublime abodes, where truth unveils her light and demonstrates her eternal counsels, cannot be ascended but by an almost endless chain of reasonings, we must be content to remain in the plains of ignorance. But if indulged the use of our less logical guide, we can climb the ladder of the pious patriarch

in the company of angels. On its blest steps we may rise to the empyrean heavens, and visit the dominions of remotest day. Or, reversing our course, with some gloomy bard, we may plunge into the deepest shades of chaos. In his society we may possibly detect a ray of truth, or feel the influence of a moral, whilst traversing the famed repositories of the dead. In the deathlike insensibility of Dido to the warm graces of the Trojan warrior we learn, that the passions are destined to repose with our ashes in the tomb; and that the grave will forever extinguish the charm, which gave to earth its "azure gold and purple." How justly has the translator of Virgil characterized this transformation, when describing the meeting of his mythological lovers.

"And by his speech is moved no
more
"Than a hard flint or fixed Marpesian
rock."

If there is no immediate connexion between the travels of fancy and the practice of virtue, is there not a distant one? Say, that your affections remain unmoved whilst you are employed in building aerial castles, and ranging in idea the worlds to come, considerations of character and happiness nevertheless have influence, and the thoughts find at least an innocent employment. And an ability to divert the mind from the gratification of the senses, from an host of inebriating amusements, and from the reach of the galvanizing power of the most trifling joys and sorrows, is no despicable ob-

ject. Over the souls of most persons evanescent honours and dispraise hold a cruel dominion; and the spirits are depressed or elevated as the popular neglect or patronage prevails. By fastening ourselves on the pinions of an excursive fancy, we quickly get beyond the atmosphere of these terrestrial littlenesses, and, after soaring awhile in tracts of thought, return to the realities of ordinary life, with our social feelings more dignified and lovely than before, with a greater readiness to discharge our duties, and with a keener susceptibility of simple pleasures.

If already, my amiable friend, you have this art of escaping from the cares and objects, which are perpetually pressed upon us by our senses and occupations, I have only to say, that you excite by a new motive the emulation of your affectionate

CONSTANCE.

BIBLICAL CRITICISM.

[From the *European Magazine*, Vol. 38,
p. 248.]

JAMES i. 17.

Every good giving, and every perfect gift, is from above.

IF δόσις and δώρημα be synonymous, and both words signify a gift, let δόσις be omitted, and the repetition avoided. "Every good, and every perfect gift, is from above." But, if δόσις differs from δώρημα, as donatio differs from donum, then is our translation faulty, the apostle's sense is

expressed but in part, and tautology usurps the place of new instruction. Δώρημα and δόμα invariably signify a gift. The proper sense of δόσις is a giving, a distribution, an allotment. Let then its proper sense be assigned to δόσις, and the passage be thus rendered: "Every *distribution* of gifts, that is good, is from above; and every *gift*, that is perfect, is also from above." Here are two distinct propositions; each of which contains an important truth. A gift, however perfect, may be placed in improper hands, and misapplied. To the Supreme Giver alone belongs the right distribution of his gifts. Assertions without proofs are of little worth: authorities produce conviction.

Εἰ γὰρ ὁ πᾶς χρόνος ὅλ—
 ἔον μὲν οὕτω, καὶ κτεάνων ΔΟΨΙΝ ἐν—
 δύνουσι, καμάτων δ' ἐπίλα—
 σιν παρασχοί. PIND. PYTH. Od. I.

The poet's wish is, that Time, through all the successive periods of Hiero's life, might point his course to happiness, and direct the *distribution* of his riches, and consign his griefs to oblivion. Hiero, it is probable, had misapplied his wealth. It is his friend's wish, that time and experience may direct him to a right *distribution* of it. The poet's δόσις is limited to wealth, the apostle's to gifts; but the sense of the word is in both places the same. The following verse from the 70 translation of *Genesis*, xlvii. 15, may be consulted. 'Εν ΔΟΨΕΙ γὰρ ἔδωκε δόμα τοῖς ἱερεῦσι Φαραώ. Δόσις, and δόμα, which is equivalent to δώρημα, here meet in one sentence. The translators have here assigned to each word its

proper sense: to δόμα a gift: to δόσις a *distribution* or portion. In the *distribution* of the land Pharaoh gave a gift to the priests.

FOR THE ANTHOLOGY.

"Slow rises worth by poverty depressed."

IMPERFECTION is the lot of human nature. After genius and application have exhausted their powers, their proud possessor must acknowledge his work unfinished, and that there is an infinity beyond the reach of mortal strength. Daily observation and experience evince this truth. Even possible degrees of excellence are attained with difficulty. It was by slow gradations that society arose from barbarism, and order from confusion. Infant attempts at improvement should therefore be generously patronized. By the smiles of an applauding public the spark of genius is kindled into a flame, and its radiance poured on the face of society. With what poignant regret do we lament the fate of multitudes, who, like *Burns* and *Savage*, for want of early encouragement, have miserably ended their miserable lives! And shall the age in which we live, so often and fondly boasting of its enlightened character, be so blind and inconsistent, as to damp instead of cherishing the ardour of literary exertion?

It is a melancholy truth, that there are men of such morose dispositions, as to frown with contempt on every production, which is beneath the acmé of perfec-

tion. There are critics, who, to gratify their cynical feelings, will snarl at every juvenile essay, which is not in all respects constructed by the rules of Longinus, and consign to oblivion all periodical publications, whose every page does not glow with the inspirations of a prophet, and is not impressed with the seal of immortality. Consider, ye speakers with many tongues, ye pharisaical sages, with whom wisdom will doubtless die, that without good nature you are nothing. Remember that the world in which we live, though small compared with the immense universe, was not created in an instant of time, notwithstanding its Former was omnipotent. Lift up gently the heads of your inferiours, instead of covering their faces with the blushes of shame.

Others there are, who perpetually and presumptuously obtrude their raw and silly opinions on the public, and assume the office of critics without either knowledge, judgment, or wit. We sometimes hear mere boys and smatterers in science condemn an essay or a poem, not a single line of which they are able to produce or to equal; boldly pronounce upon works which they cannot comprehend; and attempt with rash hands to destroy what it cost the labour of wisdom to create.

From this class, however, little is to be feared. The consequence they acquire by rant and defamation is extremely fugitive, and must vanish before the light of reason and argument, as mist is dispersed before the beams of the sun. It is not from the empty head nor

the heart of vanity that learning must expect patronage. It is to the informed, thinking, and liberal part of the community, that she modestly proffers her claim to notice; it is here she meekly looks for condescension and smiles; it is here she seeks the leading-strings of influence, and asks to be nourished with the milk of kindness.

ADOLPHUS.

July, 1804.

TO THE EDITOR OF THE MONTHLY ANTHOLOGY.

Sir,

AS your publication is interesting to some of the best feelings of social and moral beings; the following extract may possibly afford speculation to those few who are not familiar with such subjects.

CONSTANCE.

ON THE PRINCIPLE OF ACTION
IN A VIRTUOUS AGENT.

.....BUT instinctive benevolence is no principle of virtue, nor are any actions flowing merely from it virtuous. As far as this influences, so far something else than reason and goodness influence, and so much, I think, is to be subtracted from the moral worth of any action or character. This observation agrees perfectly with the common sentiments and determinations of mankind. Wherever the influence of mere natural temper or inclination appears, and a particular conduct is known to arise from hence, we may, it is true, love the person, as we commonly do the inferior creatures when they discover mildness and tractableness of dis-

position ; but no regard to him as a virtuous agent will arise within us. A soft and silly man, let him be ever so complying, liberal, and good-tempered, never stands so high in our esteem ; because we always apprehend him to be what he is, not so much from any influence of reason and moral good, as from a happy instinct and bent of nature born with him : And in the same manner, the tenderness of parents for their offspring, a fond mother's exposing her life to save her child, and all actions proceeding from the nearer attachments of nature, appear to have as much less moral value, as they are derived more from natural instinct, and less attended with reflection on their reasonableness and fitness. As long as this reflection is wanting, it is, in a moral account, indifferent whether the action proceeds from kind affection or any other affection.—But it must not be forgot, that such reflection will, in general, accompany friendly and benevolent actions, and cannot but have some concern in producing them. Approbation is inseparable from the view of them, and some ideas of right and wrong are present always with all men, and must more or less influence all they do. We have an unavoidable consciousness of rectitude in relieving misery, in promoting happiness, and in every office of love and good-will to others. It is this consecrates kindness and humanity, and exalts them into virtues.

Actions proceeding from universal, calm, and dispassionate benevolence, are by all esteemed more virtuous and amiable than

actions producing equal or greater moments of good, directed to those to whom nature has more particularly linked us, and arising from kind determinations in our minds which are more confined and urgent. The reason is, that in the former case the operations of instinct have less effect and are less sensible, and the attention to what is morally good and right is more explicit and prevalent. Were we prompted to acts of universal benevolence in the same manner that parents are to the care of their children, we should not conceive of them as more virtuous. These facts cannot be explained consistently with the notion that virtue consists in acting from kind affections, which cannot be derived from intelligence, and are incapable, in their immediate exercise, of being attended with any influence from it. For why then should not the virtue be greatest where the kind impulse is strongest ? Why should it, on the contrary, in such a case, be least of all, and entirely vanish when all use of reason is precluded, and nothing but the force of instinct appears ? Why, in particular, should resisting our strongest instincts, and following steadily in contradiction to them the determinations of cool unbiassed reason, be considered as the highest virtue ? Probably those, who plead for this opinion, would give it up, and acknowledge what is now asserted, could they be convinced that benevolence is *essential* to intelligence and not merely an implanted principle or *instinct*.—*Price on Morals. c. 8.*

BIOGRAPHIA AMERICANA.

OR ANECDOTES OF PROFESSIONAL, LEARNED, OR DISTINGUISHED
CHARACTERS IN AMERICA.

To be continued.

* * Communications for this article will be extremely acceptable to the Editor.

I. WILLIAM PENN.

THIS original character was a native of London, and born in 1644. At the age of 24 he became a preacher among the Friends, and often declaimed with an easy and flowing eloquence, and great fervency of heart. He was unusually well versed in his own language, and nowise deficient in his knowledge of the Latin and French. Piety and zeal, however, mixed with simplicity of manners, were his distinguishing features. Many persons, it is true, have doubted the sincerity of his faith and the ardour of his devotion. But there are proofs enow of both to establish, in our opinion, his claim to almost all the good things, which have been said concerning him. Among the striking specimens of his humility, we beg leave to close this article with the republication of a letter which appeared in the *Mirror of the Times* July 16, 1803.

LETTER OF WILLIAM PENN TO RICHARD TURNER.

Dear Friend,

My true love in the Lord salutes thee and dear friends that love the Lord's precious truths in those parts. Thine I have, and for my business here, know,

that after many writings, watchings, sollicitings, and disputes in council, this day my country was confirmed to me under the great seal of England, with large powers and privileges, by the name of Pennsylvania: a name the king would give it, in honour to my father. I choose New Wales, being as this a pretty healthy country; but Penn being Welch for a head, as Penmanmore in Wales, Penrith in Cumberland, and Penn in Buckhamshire, the highest land in England, called this Pennsylvania, which is the high or head woodland: for I proposed, when the secretary, a Welchman, refused to have it called New Wales, Sylvania, and they added Penn to it: and though I much opposed it, and went to the king to have it struck out and altered; he said it was passed and he would take it upon him—nor could twenty guineas move the under secretary to vary the name; for I feared, lest it should be looked upon as a vanity in me, and not as a respect of the king, as it truly was, to my father, who he often mentioned with praise. Thou mayest communicate my grant to friends, and expect my proposals; it is a clear and just thing; and my God that has given it me, through many difficulties, will, I believe,

blefs and make it the feed of a nation. I fhall have a tender care to the government, that it be well laid at firft. No more now but dear love in the truth.

W. PENN.

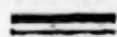
1st Mo. 5th, 1681.



II. LEONARD HOAR, M. D.

WHETHER this man were a native of Great Britain, or of New-england, we have not immediately the means of afcertain- ing. Probably he was born in the former. By the catalogue of Harvard College it appears that he received a bachelor's degree at that feminary in 1650. "Having finished his education there," fays the Nonconformift's Memorial, "he came into Eng- land, where he preached the gof- pel in various places, and receiv- ed from the univerfity of *Cam- bridge* the degree of M. D. Being invited to the pastoral charge of the South church, at *Boston*, he returned to New-england, having firft married a virtuous daughter of Lord *Lifle*. Soon after his arrival an invitation to prefide over the college at *Cambridge* fuperfeded the former. He was a truly worthy man, confidered as a fcholar or as a christian; and was generally efteemed as fuch, till, by fome unaccountable means, he fell under the difpleaf- ure of certain perfons of figure in the neighbourhood; when the young men in the college took advantage of it to ruin his repu- tation, as far as they were able; canvaffing whatever he faid or

did, and aggravating every thing difagreeable to them in his con- duct, with a view to render him odious. In this too many good men gave them countenance. At length, things were driven to fuch a pafs, that the ftudents deserted the college, and the Dr. on March 15, 1675, resigned his prefidentfhip. The ill ufage he met with made fo deep an im- preffion on his mind, that his grief threw him into a confump- tion, whereof he died the winter following, Nov. 28, at *Boston*. In his time, new edifices were erected in this college, for which a contribution was made through the colony, which amounted to 1895*l.* 2*s.* 9*d.* He was fucceed- ed by Mr. *Urian Oakes*."



III. PATRICK HENRY,

Late governour of Virginia, was among the early and elo- quent advocates of the American Revolution. He was perhaps one of the beft fpeakers and writers the country has produced; poffeffed of an ardent love of liberty and of mankind; and made meritorious exertions in their caufe. The following let- ter from his pen, fhow's him to have felt ftrongly for an unfor- tunate race of beings in America, whilft his conduct, in one par- ticular, proves that he was hard- ly fo good as his principles.

Hanover, Jan. 18, 1773.

"Dear Sir,

I TAKE this opportunity to acknowledge the receipt of An-

thony Benezet's book against the Slave trade : I thank you for it. It is not a little surprising that the professors of Christianity, whose chief excellence consists in softening the human heart, in cherishing and improving its finer feelings, should encourage a practice so totally repugnant to the first impressions of right and wrong. What adds to the wonder is, that this abominable practice has been introduced in the most enlightened ages. Times that seem to have pretensions to boast of high improvements in the arts, sciences, and refined morality, have brought into general use, and guarded by many laws, a species of violence and tyranny, which our more rude and barbarous, but more honest ancestors, detested. Is it not amazing, that, at a time when the rights of humanity are defined and understood with precision, in a country above all others fond of liberty ; that in such an age and such a country, we find men professing a religion the most humane, mild, gentle and generous, adopting a principle as repugnant to humanity, as it is inconsistent with the bible, and destructive to liberty.

Every thinking, honest man rejects it in speculation. How few in practice from conscientious motives !

Would any one believe that I am master of slaves of my own purchase ? I am drawn along by the general inconvenience of being here without them. I will not—I cannot justify it. However culpable my conduct, I will so far pay my devoir to virtue, as to own the excellence and rectitude of her precepts, and to la-

ment my want of conformity to them.

I believe a time will come when an opportunity will be offered to abolish this lamentable evil. Every thing we can do is to improve it, if it happens in our day ; if not, let us transmit to our descendants, together with our slaves, a pity for their unhappy lot, and an abhorrence for slavery.

If we cannot reduce this wished for reformation to practice, let us treat the unhappy victims with lenity. It is the furthest advance we can make towards justice. It is a debt we owe to the purity of our religion, to show that it is at variance with that law which warrants slavery.

I know not where to stop. I could say many things on the subject ; a serious view of which gives a gloomy perspective to future times.

I am yours, &c."

The above letter appeared first in a Philadelphia Magazine, whence it was copied into the 36 No. of Vol. iv. of the Columbian Courier. It has every mark of authenticity, and serves to illustrate the character of an eminent statesman. We lament, that the narrow limits, assigned to this article in the present number of the Anthology, deny us the pleasure of dilating farther on the merits of governor Henry. We hope with more facts and more leisure to be able hereafter to resume the subject, and increase the size of this biographical sketch.

 THE BOSTON REVIEW,

 FOR AUGUST, 1804.

 "By fair discussion truths immortal find."

A sermon preached at the request of the ancient and honourable artillery company, on the day of their election of officers. Boston, June 3, 1804. By Joseph Tuckerman, A. M. pastor of the church in Chelsea. Text...Matt. xi. 19. Boston. Manning & Loring. 8vo.

THE preachers on this occasion have, usually, been selected from among gentlemen of the most brilliant talents; nor is our opinion of the judgment of that company at all diminished by their choice of Mr. T. His sermon is intended to illustrate the influence of *christian principles on general society, on the political state of a nation, and on the military character.* The first of these topics he explains, by showing the tendency of the gospel to assimilate the character of men to the object of worship, which christianity points out; by improving the social principle; by strengthening that of self government; and thus, quickening the moral sense, which can alone give efficacy to laws in these cases, where the arm of power is unable to reach.

His second position he illustrates by proving, that the prevalence of gospel principles tends to produce more equal happiness, to multiply the guards against

civil dissension, more perfectly to combine the national strength, and to secure the protection of that Being, by whose providence it is, that nations are exalted or depressed.

In illustrating his third topic of discourse, he indicates how much christianity has contributed to abate the ferocity and to mitigate the rigour of war, beyond periods previous to its reception, and where it is now unknown.

The style of this discourse is chaste and elegant, the sentiments just and manly, and the manner of its delivery was well suited to them both. The author appears to have a just taste for pulpit compositions; and for *elegance*, his discourse ranks among the first that have been delivered on that occasion. Like the best French sermons, it is replete with sentiment, without their excess of ornament. He is not an unsuccessful imitator of Fenelon's manner. We regret, however, that he had not hit upon a more appropriate text, which would have led immediately to the occasion. We are the more induced to this remark, from the high satisfaction and interest we have taken in that part of it which relates immediately to the subject of *war*.

As there is a very near equality in the composition, we make no extracts, but recommend the

whole discourse as well worthy
of perusal.

Eulogy on General Alexander Hamilton, pronounced at the request of the citizens of Boston, July 26, 1804, by Hon. Harrison G. Otis, Esq. Boston. Manning & Loring. 8vo. pp. 24.

THE design of pronouncing encomiums on the dead, is to promote the practice of virtue among the living. To be insensible of worth, is to be brutish; to discern, and not to acknowledge, admire, and desire to imitate it, indicates a mind perverted by the worst passions. Before nations were corrupted, they have always honoured the memories of their illustrious statesmen and heroes; and in proportion to the prevalence of national virtue, men have ever been satisfied with the simplest expressions of public gratitude. A wreath of laurel has been deemed an ample reward of a life of toil and danger "in the tented field," and even banishment and penury have been endured without repining, when cheered by the assurance that posterity will vindicate the fame of the injured. Under our own government, which rests on public virtue as its basis, no means should be left unattempted to excite and strengthen those principles, from which it must derive its security; and as the efficacy of example surpasses all others, it would be injustice to the community to entomb the wise and good without commending their virtues, with gratitude recount-

ing their services, and leaving to our children some testimonial by which they may duly appreciate their characters, and be encouraged to imitation.

Since the demise of Washington, no event, in our country, has excited such sensations of national grief, as the death of Gen. Hamilton. Concerning his talents and his services, among the impartial, there is but one opinion. He was a great man, and eminently useful in every public department which he filled; "sed nemo omnibus horis sapit." Except in one respect, Mr. Otis has sustained the character of an eulogist, in a manner highly honourable to himself and satisfactory to all parties. His style is simple, dignified and adapted to his subject. The biography of illustrious men furnishes the most instructive history of the times in which they lived, as it is from their sentiments and examples that each age derives its complexion. In describing the character of Gen. Hamilton, Mr. Otis had occasion to refer to almost all the important events which have transpired in our country since the commencement of that revolution which issued in its independence. The detail is judicious, animated, and interesting. Yet, as we cannot but lament that Gen. H. did not avail himself of the opportunity with which he was furnished, of discountenancing the barbarous custom to which he fell a martyr, we were disappointed that Mr. O. did not more extensively consider its nature and tendency, and thus complete the work which his friend began, but had not ref-

olution to finish. If the shade of Hamilton could have dictated an address to the public, we believe that it would have consisted of the most impressive admonitions to beware of his example. That Gen. H. had often spoken with unrestrained freedom of Mr. Burr, he would not deny; and his courage had been too well ascertained to be doubted by any. Why, therefore, should he voluntarily expose his life to the malice of a sanguinary enemy? Duelling, he acknowledged, was inconsistent with his principles. Why, then, did he violate those principles of society and of religion? We will not enter into a discussion of this subject; but, in justice to Mr. Otis, we will quote the paragraphs in which he mentions the death of Gen. Hamilton, which will furnish a fair specimen of the author's style, whilst in screens us from the imputation of illiberal judgment.

"While it is far from my intention to draw a veil over this last great error, or in the least measure to justify a practice, which threatens in its progress to destroy the liberty of speech and of opinion; it is but justice to the deceased, to state the circumstances which should palliate the resentment that may be excited in some good minds towards his memory. From the last sad memorial which we possess from his hand, and in which, if our tears permit, we may trace the sad preface of the impending catastrophe, it appears that his religious principles were at variance with the practice of duelling, and that he could not reconcile his benevolent heart to shed the blood of an adversary in private combat, even in his own defence. It was then from public motives that he committed this great mistake. It was for the benefit of his country that he erroneously conceived himself obliged to make the painful sacrifice of

his principles, and to expose his life. The sober judgment of the man, was confounded and misdirected by the jealous honour of the soldier; and he evidently adverted to the possibility of events, that might render indispensable the esteem and confidence of soldiers as well as of citizens.

"But while religion mourns for this aberration of the judgment of a great man, she derives some consolation from his testimony in her favour. If she rejects the apology, she admits the repentance; and if the good example be not an atonement, it may be an antidote for the bad. Let us then, in an age of infidelity, join, in imagination, the desolate group of wife and children and friends, who surround the dying bed of the inquisitive, the luminous, the scientific Hamilton, and witness his attestation to the truth and comforts of our holy religion. Let us behold the lofty warrior bow his head before the Cross of the meek and lowly JESUS; and he who had so lately graced the sumptuous tables and society of the luxurious and rich, now, regardless of these meaner pleasures, and aspiring to be admitted to a sublime enjoyment with which no worldly joys can compare—to a devout and humble participation of the bread of life. The religious fervour of his last moments was not an impulse of decaying nature yielding to its fears, but the result of a firm conviction of the truths of the Gospel. I am well informed, that in early life, the evidences of the Christian religion had attracted his serious examination, and obtained his deliberate assent to their truth, and that he daily upon his knees devoted a portion of time to a compliance with one of its most important injunctions: And that however these edifying propensities might have yielded occasionally to the business and temptations of life, they always resumed their influence, and would probably have prompted him to a public profession of his faith in his Redeemer."

An introduction to Spelling and Reading, in two volumes being the first and second parts of a Columbian Exercise. The whole comprising an easy and systematical method of teaching and of learning the English Language. By Abner Alden, A. M. Vol. I. Containing a selection of words in common use, arranged in such a manner, as will lead the learner to a right pronunciation. Together with a variety of lessons for reading. The second edition corrected and enlarged. Boston. I. Thomas & E. T. Andrews. 12mo. pp. 108.

In fulfilling the duties of our office, we shall not confine our attention either to works which promise a rapid and extensive celebrity to their authors, or to such as are still wet with the damps of the press. We shall occasionally throw an eye to the useful as well as brilliant productions of the age, and endeavour to call the attention of our readers to books which have long suffered unmerited neglect. Among these we rank the elementary little work of the above mentioned title. It comes before the public with copious recommendations, and we are happy to say, that it richly deserves them. It possesses indeed so many advantages above the primers in ordinary use, that we are surprized it is so little known, and cannot but wish it a general circulation. M.



An oration delivered on the fourth of July, 1804, at St. Peter's church in Salem, Massachusetts ;

in commemoration of the independence of the United States. By John Pickering, jun. Salem. J. Cushing. pp. 24.

THE love of country, like that affection which is consequent on the parental and filial relations, has been considered natural to man ; and independent of the consequences resulting from his conduct, a traitor has ever excited emotions of disgust and horror, nearly allied to those which are awakened by seeing a parent without affection for his offspring, or an insensible, an ungrateful, and a cruel child. Our moral sentiments, however, like our understandings, derive their strength and appropriate direction from excitements judiciously applied ; and except by governments the most despotic, the policy has been universally adopted to rouse and to strengthen patriotism, by celebrating the most distinguished national epochs. The 4th of July, 1776, is a day never to be forgotten by Americans. To the revolution by which it was preceded, every future generation may recur with triumph ; and the continuance of those principles, manners, and feelings in which it originated and by which it was conducted, will ever be the most efficient security of the independence in which it issued.

We pass unnoticed the ephemeral performances which have issued from the press commemorative of this event, because we wish not to prolong an existence which is worse than useless. The oration of Mr. Pickering, however, claims our attention, by the

sober eloquence and justness of sentiment by which it is characterized. His object is to "notice the origin, to consider the principles of our independence and the consequences expected to result from it." The design and the arrangement are lucid and consistent. The style is simple and energetic; and the tendency of the whole is to awaken our citizens to a sense of the dangers which surround them, and to animate their exertions to bequeath undiminished to their children the privileges they have received. As a chaste, dignified, and impressive composition, we recommend it to the turgid declaimers on "liberty, equality, and the rights of man," as a model for their future imitation, assuring them that the friends both of literature and of social order will derive higher satisfaction from the perusal of a single page addressed to the reason of men, than from volumes of their stentorian and senseless harangues. ***.

Papers on agriculture; consisting of communications made to the Massachusetts Society for promoting Agriculture, with extracts from various publications. By the Trustees of the Society. Boston. Young & Minns. 1804. 8vo.

IF the plough is deserving of high honours in any country on the globe, America is that country. Land is here so infinitely divided, the cultivators are so generally proprietors of the soil, and that soil is so lightly burdened with taxes, that Columbians have every

inducement to become acquainted with agriculture, and to respect the citizen, who, if he cannot attend to the practice, endeavours to perfect the theory, of this useful art. In this view we commend the efforts of the *Massachusetts Society for promoting Agriculture*. From the state of its funds, and the respectability of its officers, from the utility of its design, and the countenance it receives from all the well informed farmers in the state, we predict with confidence, what we cordially wish, the increasing prosperity of this institution.

Of the fourteen articles, which compose these papers, the five following only are original: viz. "Mr. B. Adams on cultivating potatoes;" "Letter on the same subject by J. Barrell, Esq.;" "Tables noting the progress of vegetation by J. Winthrop, Esq." "Rev. A. Packard's letter on salting clover hay;" and "S. W. Pomeroy's letter on the same." The nine remaining papers appear to be judiciously selected from European publications. The preface to this pamphlet is written with so much modesty and pertinence, that we give it entire to our agricultural friends.

THE Trustees of the Massachusetts Society for promoting Agriculture offer the public their collection of papers for 1804, being the 7th number of their publications. The pamphlet consists of a few original communications, believed interesting and seasonable, and of selections from foreign works adapted to the use of cultivation in this country. It will be remembered that the object and duty of the board is to convey to practical farmers, through the press, the agricultural information which they receive or learn from others. Whilst on

this account, they are not responsible for the accuracy of every statement or the justness of every opinion contained in their books, they mean to insert nothing, which is not recommended by the appearance of novelty, ingenuity or utility. They are satisfied the series of papers, which they have laid before the public, including the present pamphlet, will be found to contain, not only some highly interesting articles of natural history, but valuable hints and facts respecting several of the leading parts of husbandry. Though in many instances the methods of cultivation in use may be the best which, considering the capital of the farmer, the comparative value of labour and land, and other circumstances, can be adopted, yet in other instances much room exists for improvement. It cannot be doubted that information conveyed in printed works may be subservient to the correction of errors in opinion and practice, and to the diffusion of good modes of culture.

Those who take the trouble to prepare this publication are aware, that in this subject theory is good for nothing till sanctioned and confirmed by experience; that old modes of husbandry ought to be held in respect and changed with caution and moderation,* and that *farming by books* merely, is justly derided. At the same time they are convinced that Agriculture derives aid from the discoveries and labours of the philosopher, the naturalist and the chemist; that principles grow out of practice; and that inquiry is the road to improvement. They have no more respect for a bigoted attachment to injudicious customs, than for a rash spirit of innovation; nor can they ascribe wisdom or modesty to those, who think their own practice comprises all that is or can be known, and refuse to read printed documents, which relate the observations and experiments of others.

The different results of the experiments on *potatoes*, as related in the two first papers of this collection, will natur-

* "Nor thou the rules, our fathers taught,
despise,

Sires by long practice and tradition wise."

Sotheby's Trans. Georgics. b.i.v.115.116.

ally excite attention, and probably put those, who are not satisfied about planting large or small potatoes, eyes, or cuttings, upon further trials of the different methods.

The observations on the *progress of vegetation* in the next paper, comprise a part of natural history, which is evidently applicable to the use of agriculture. A sufficient number of notices of this kind would afford the best sort of almanac for regulating seed time. It is hoped gentlemen in various parts of the country will frame and fill up similar tables. Where the several trees, shrubs and plants, here mentioned, are wanting, they may be supplied by other kinds. The field or the wood will compensate the deficiency of the garden.

We publish a new confirmation and illustration of Mr. Cooper's doctrine and practice, respecting *seeds*, as related in a letter of his in a former number, and it is to be wished that every farmer will endeavour to test and be able to verify them for himself.

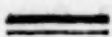
The sketch of *soils and manures* must be useful to all who would have the habit of discriminating the several species of each, and adapting culture accordingly; and the analysis of *lime* and *marl* requires so much knowledge of chemistry only as can be learned and applied by the common farmer. The treatise on the culture and preparation of *hemp* being intended for the inhabitants of Canada, is of course applicable to our instruction.

The efficacy of *salt in curing clover* is proposed to the serious attention, and the careful experiments of farmers. The documents here published will show how much reason there is to expect it will be found highly beneficial; and the *premium* offered by the trustees, is added to other inducements, for giving it further trials.

The files of the Society contain a number of sets of answers to Agricultural Questions sent out by the trustees some years ago. They delay making use of what they have, in hopes of more. Will farmers, into whose hands they are put, favour them with their answers that they may proceed to give the public the information received either entire or digested? For this and

other assistance in fulfilling their office, the trustees look not only to intelligent individuals, but to the agricultural associations in different parts of the state, to some, or most of which they are already indebted; and to one for the first document in this pamphlet.

In the name of the Society, the trustees repeat their request to these associations for original communications, and their assurances of ability and readiness to publish for their and the general benefit whatever novel, interesting or seasonable matter, they shall put at their disposal.



A discourse delivered before the Humane Society of the Commonwealth of Massachusetts, at their semianual meeting, June 12, 1804.
By John C. Howard, A. M.
M. M. S. Boston. Sprague.
8vo. pp. 21.

THE interesting phenomena of respiration, and the production of animal heat, have of late years closely engaged the attention of philosophers; and the discoveries of the modern chemical school have much enlightened this curious and important subject. But these phenomena, like most others of the animal œconomy, are still enveloped in an obscurity which the most accurate observations and the most industrious experiments have not perfectly dissipated.

The learned Dr. Black remarked that animals which have lungs are warmer than all others; and that there is an intimate connection between the frequency of respiration and the degree of animal heat. Hence he naturally suspected, that the lungs instead of being, as was then believed, a pair of bellows for cooling the body, were themselves the

producing cause of heat. He pursued and investigated this idea. Many others following him have displayed such a multitude of facts to prove this opinion, that it has become the received doctrine through the learned world.

A few philosophers, either staggered by some opposing facts or attached to the old system, still reject this theory, and offer in its place some one, and some another. Among these we must class the author of this discourse; whose ideas appear to be in part novel, and partly coincident with the ancient opinions.

The origin of animal heat is by him believed to be quite distinct from the respiratory process; and dependant on a subtle, incomprehensible, and unintelligible principle.

Animated bodies, (says he,) from the nice and peculiar arrangement of their particles, possess the property of maintaining that action, which the first impulse of motion commences, and of longer resisting the perpetual nifus for an equilibrium. Animal heat is an effect of this property, and is the criterion of the existence of this distinguishing characteristic. The successive expansions and contractions, then, of the animal fibres, constitute those vibrations which we call life, and they are equally dependant upon the same principle, the same universal cause, which first gave motion to matter. Vain and presumptuous is the attempt to discover this principle, by anatomical investigation or chemical analysis; for its evanescent existence waits not their results, and the moment of research is but the signal for its escape.

As these "successive expansions and vibrations" are dependant on a principle, which the author thinks it improper to investigate, we cannot ask him for facts; and

we may be excused for declining the refutation of an unsupported opinion. But surely it might as justly have been said at once, as some one has said on another subject, "That the animal heat exists because the Creator has so willed it."

After thus combating the idea that heat is derived from the lungs, the author proceeds to consider the use of respiration, and commences with an account of the manner in which he conceives it to begin.

Immerged into the atmosphere (the animal at birth) immediate evaporation is the effect of the first contact of air upon its delicate surface. A sudden contraction is the necessary consequence. This is the first stimulus, and like the electric with which it may be identified, it immediately pervades the whole system, although we observe it only, where some obvious effect is produced. In consequence of this evaporation, the intercostal muscles are contracted, the ribs are raised, and the diaphragm is drawn down; thus is the cavity of the thorax enlarged, and thus are the lungs expanded. *Then, and not till then, is the air admitted, and the cry which succeeds is no more than the index of this occurrence.* The undivided pressure of the atmosphere would preserve an equilibrium, and thus expanded would the lungs remain, did not the inspired air destroy the balance by producing evaporation, and there again exciting contraction. The stimulus is instantaneously propagated, and the abdominal muscles with the diaphragm, by their reaction become the ready and efficient auxiliaries in the office of expiration. Thus the successive application of the same stimulus produces the alternate expansion and contraction of respiration, thus are the blood vessels on the surface, and in the lungs successively excited to propel their contents, and thus is life maintained by the reciprocal abstraction of its essential principle.

If we rightly understand this piece of theory, the author thinks

the cause of the first contraction of the muscles of inspiration to be evaporation from the surface of the skin which covers them; and that of the first contraction of the muscles of expiration to be evaporation from the internal surface of the lungs. Supposing the first to be true, the second is inadmissible. For the lungs have no contractile power of their own, and there is no reason why the diaphragm and abdominal muscles should not be contracted by the propagation of the *external* stimulus, as well as by the internal; and as the former exists first, it must operate first. Nor do we know any fact to prove that muscles are dependant on each other for their powers. They are all dependant on the nerves. But is it true that evaporation is the cause of the first contraction of the muscles of inspiration? Fact shows that it is not. For if an infant be covered at the instant it emerges into the air, it will not the less inspire. On the contrary, when in the new born infant, the action of respiration does not commence of itself, it is sometimes promoted solely by plunging the infant under warm water, where no evaporation can take place from its surface. After some remarks on the changes which air undergoes in the lungs, the theory is thus concluded:

The function of respiration then is to originate, and maintain a certain motion of the animal fibre essential to vitality, and the effect is produced by the contraction from evaporation, excited by atmospheric air, which from its particular composition, and the easy and various change of its application, is peculiarly fitted for this purpose.

But it should seem, that the

originating a "certain motion of the animal fibre" were quite a useless office for the lungs, if we believe, what is before asserted, "that the expansions and contractions of the animal fibres, which constitute those vibrations we call life, are equally dependant upon the same principle, the same universal cause, which first gave motion to matter."

We might adduce many facts, which make it appear improbable that evaporation from the lungs is the use of the respiratory function. As this seems unnecessary, we will offer only one of the simplest. According to this theory, whatever increases evaporation from the lungs ought to increase the facility of respiration. As heat promotes evaporation, hot air should be better for respiration than cold: But this is contrary to fact; for every one has felt that it is more laborious to breathe during the violent heats of midsummer, than in the cool breezes of autumn, or even the severest colds of winter.

"A few remarks" are occasionally made by the author "on the received system, which," in his language, "seems, if not to have satisfied, almost to have silenced inquiry." He however prepares the way for an easy and entire subversion of this formidable theory, by a bold assertion that the distinctions of sensible and latent heat were invented for the exigencies of their employers. We lament for the scientific reputation of our country, that such expressions should be put forth by a literary and a medical character. General and unsupported assertions are not uncommon with us. They take their origin from

the licentiousness of political publications, with which our newspapers abound. But it should be remembered that philosophy demands the severity of argument and the accuracy of fact. The truth is, that the distinctive characters of sensible and latent heat were observed by Dr. Black before the existence of this theory of respiration; that many philosophers and chemists have made experiments on this subject, entirely distinct from and without any reference to respiration; that the whole body of modern chemists agree in the general experiments on this matter; and that such a number of clear and decisive facts and experiments have been made upon it, as scarcely any other chemical doctrine possesses. We must believe that the author has not sufficiently adverted to these things.

The difficulties attendant on an accurate examination of the gaseous fluids concerned in respiration, have attracted some remarks. It is observed that tho' a quantity of oxygen disappears in the lungs, there is no proof that it is absorbed by them. This is true; but it is also true, that we have no proof of the whole quantity being employed in the formation of water and carbonic acid gas.—Here we are for once forced to relinquish experiment and reason from analogy. The process of respiration in many respects resembles that of combustion. The latter cannot exist without air: nor can the former. They both vitiate the air which they use, and destroy its power of supporting them. They also equally vitiate the air

for each other. Both are incapable of being carried on in the noxious gases. In fine, it appears that a certain principle of air is alone capable of supporting combustion. Abstract this principle, no combustion can take place, nor can respiration go on. This principle is oxygen. This is the principle which supports combustion; and when used pure, increases it to a violent degree. We must acknowledge, then, a close analogy between combustion and respiration. In the former process, we can prove that oxygen is absorbed. Is it not probable that it is so in the latter? It would be absurd to assert that combustion is carried on by evaporation. Perhaps it is so of respiration. If *evaporation* is the only effect necessary to be produced by respirative air, any gas having a sufficiently strong affinity for moisture, sulphurated hydrogen gas for example, would be as proper for respiration, as atmospheric air.

We have room for only one more remark on this new theory. In one place, (p. 12) we find it observed, that the disappearance of oxygen in the lungs may be accounted for by its combination with the carbon and hydrogen, which we know come from the blood in the lungs. At the same moment it is denied, that oxygen can be absorbed by the blood because the coats of the lungs intervene. Why should carbon and hydrogen pass out, more easily than oxygen can pass in? Afterward, however, (p. 15) it is questioned whether there is any decomposition of air in the lungs. Here we again remark, that neither assertion nor question will des-

troy facts, supported by the clearest and most beautiful experiments.

In the practical part we find, that the author disapproves inflation of the lungs with the breath of another person. Though atmospheric air is certainly preferable when it can be conveniently thrown in; we could inform him of numberless cases of new born infants in a state of asphyxia, who have been easily recovered by inflation from the human lungs. These would many of them have perished, if left for a few minutes in order to prepare a better apparatus.

The style of this production is easy and agreeable; and some parts of the theory possess considerable ingenuity and marks of an original and unfettered genius.

LITERARY INTELLIGENCE.

Late Publications.

At Philadelphia.—A *Commercial Dictionary*, published by James Humphreys.

A handsome edition of *Pinkerton's Geography*, in 2 vols. 8vo. with a 4to. volume of maps executed in a masterly manner. This edition may rank with the best that has issued from the press in this country.

The History of Mexico, collected from Spanish and Mexican historians, from MSS. and ancient paintings of the Indians, illustrated with charts and engravings in a superiour style, with critical dissertations on the land, animals, and inhabitants of Mexico; by Abbé D. Francesco Saveria Clavigero.

The Refuge, by the author of the "Guide to Domestic Happiness."

At Boston.—A valuable work on the *Truth and Excellence of the Christian Religion*, by Hannah Adams.

Letters from London, written during the years 1802 and 1803, by William Austin.

In the Press.

At Philadelphia.—The *Law Dictionary*, explaining the rise, progress and present state of the English Law, in theory and practice, by Giles Jacobs.

East's Reports of Cases argued and determined in the Court of King's Bench, with tables of the names of cases and principal matters.

Popular Tales, by Maria Edgeworth, in 3 vols. 12mo. intended for the instruction and edification of young persons.

The *Travels of Anacharsis the Younger*, by Abbé Barthelemy.

A Family Tour through Great-Britain, by P. Wakefield.

Volney's View of the United States, translated from the French.

Publishing by Subscription.

A beautiful edition of *Select British Poets*, from the most approved text.

The Philadelphia *Medical Museum*; to contain original communications of the histories of diseases and remedies, essays upon chemistry, natural history, and other branches of science.

At Portsmouth.—*Preston's Illustrations of Masonry*, containing the history and state of masonry to the present time, with a valuable addenda respecting the United States, and a list of all the Lodges, &c. &c.

At Worcester.—A neat edition of *Plutarch's Lives*, from the latest English editions, in 6 volumes.

The New *Edinburgh Dispensatory*, from the last improved edition, corrected by Dr. Cullen.

The *Domestic Medicine or Family Physician*, by Dr. Buchan.

POETRY.

ORIGINAL.

THE DIFFERENCE BETWEEN LOVE AND FRIENDSHIP.

DISTINGUISH *Love* and *Friendship* as
we will

Exalted virtue is their basis still.

So nearly are those kindred flames ally'd,
So nice the barriers each from each
divide;

That unacknowledged *love* is often
known,

To claim fair *friendship's* title for its own.
Lurk'd in disguise, we find this subtle
flame

Make its approaches in that sacred
name,

Till anxious cares invade the peaceful
breast,

Then *Cupid* shines in all his pow'r con-
fess'd.

To kindle *love* bright beauty claims a
part,

And boasts its empire o'er the raptur'd
heart.

Virtue and beauty their attractions
blend

To form in one the and *lover* the *friend*.
But mental graces and congenial worth
Call the pure flame of sacred *friendship*
forth.

Love to a single object binds the soul,
True as the trembling needle to the
pole.

While sacred *friendship* more diffusive
shines,

Nor age nor sex the generous flame
confines.

Love gives a joy more high and exquisite,
But *friendship* a more rational delight.

This sacred flame expands the human
mind,

And guides to virtues of the noblest
kind.

While *love* too often with tyrannic sway
 Makes every passion of the soul obey.
 Celestial *friendship* is by blessing blest ;
 We joy to see our friends admir'd,
 carefs'd.
 True genuine *love*, which justly bears
 the name,
 Is an exalted and enobling flame.
 But sacred *friendship* claims still higher
 praise,
 And far transcends my weak imperfect
 lays.

SELIMA.

 SELECTED.

LINES

*On the death of POLITIAN, which happened
 as he was playing an Elegy composed by
 himself on the death of LORENZO DE
 MEDICI.*

WHILST borne in fable state Lorenzo's
 bier,
 The tyrant death his proudest triumph
 brings,

He marks a bard in agony severe
 Smite with delirious hand the sounding
 strings.

He stop'd....he gaz'd : the storm of pas-
 sion rag'd ;
 And prayers with tears were mingled....
 tears with grief ;
 For lost Lorenzo, war with fate he
 wag'd,
 And ev'ry god was call'd to bring re-
 lief.

The tyrant smil'd and mindful of the
 hour,
 When from the shades his consort
 Orpheus led,
 "Rebellious too, wouldst thou usurp
 my pow'r,
 And burst the chain that binds the cap-
 tive dead ?"

He spoke....and then he launch'd the
 shaft of fate,
 And clos'd the lips that glow'd with
 sacred fire.
 His timeless doom 'twas thus Politian
 met....
 Politian, master of th' Ausonian lyre !

 NECROLOGY.

FROM THE MONTHLY MAGAZINE.

 SKETCH OF THE LIFE AND CHAR-
 ACTER OF THE LATE DR. PRIEST-
 LEY.

*The subject of this memoir has occupied too
 great a space in the literary history of his
 country not to require an ample biograph-
 ical record. This will probably be given
 in due time, by some writer well quali-
 fied for the task, aided by authentic and
 original documents. Meanwhile, one who
 loved and revered him when living, and
 will ever honour his memory, begs leave
 to offer to the public the following brief
 and imperfect, but he hopes not inaccurate,
 nor partial, view of what he was and
 what he performed.*

JOSEPH PRIESTLEY, LL.D F.R.S.
 and member of many foreign literary

societies, was born on March 13, old
 style, 1733, at Field-head, in the West-
 riding of Yorkshire. His father was
 engaged in the clothing manufacture,
 and both parents were persons of re-
 spectability among the Calvinistic dis-
 senters. Joseph was from an early pe-
 riod, brought up in the house of Mr.
 Joseph Keighley, who had married his
 aunt. A fondness for reading was one
 of the first passions he displayed ; and
 it probably induced his friends to change
 their intentions of educating him for
 trade, and destine him for a learned
 profession. He was sent to a school at
 Batley, the master of which possessed
 no common share of erudition. Besides
 the Latin and Greek languages, he was
 capable of giving instructions in the
 Hebrew ; and his pupil carried with
 him the knowledge of all the three to
 the academy of Daventry ; at which he

was entered, in his nineteenth year, as a student of divinity. This academy was the successor of that kept by Dr. Doddridge at Northampton, and was conducted by Dr. Ashworth, whose first pupil Mr. Priestley is said to have been. When about the age of twenty-two, he was chosen as an assistant-minister to the Independent congregation of Needham-market, in Suffolk. He had at this time begun to imbibe theological opinions different from those of the school in which he had been educated. He had likewise become a student and admirer of the metaphysical philosophy of Hartley, of which, during life, he was the zealous advocate, and the acute elucidator.

After an abode of three years at Needham, he accepted an invitation to be pastor of a small flock at Namptwich in Cheshire. There he opened a day-school, in the conduct of which, he exhibited that turn for ingenious research, and that spirit of improvement, which were to be his distinguishing characteristics. He enlarged the minds of his pupils by philosophical experiments, and he drew up an English Grammar upon an improved plan, which was his earliest publication. His reputation as a man of uncommon talents and active inquiry soon extended itself among his professional brethren; and when, upon the death of the Rev. Dr. Taylor, the tutor in divinity at Warrington academy, Dr. Aikin was chosen to supply his place, Mr. Priestley was invited to undertake the vacant department of belles-lettres. It was in 1761, that he removed to a situation happily accommodated to his personal improvement, by the free society of men of large intellectual attainments, and to the display of his own various powers of mind. He soon after made a matrimonial connection with Mary, daughter to Mr. Wilkinson of Bersham-Foundry, near Wrexham; a lady of an excellent heart, and a strong understanding, and his faithful partner in all the vicissitudes of his life.

At Warrington properly commenced the literary career of this eminent person, and a variety of publications soon announced to the world the extent and originality of his pursuits. One of the first was a Chart of Biography, in which

he ingeniously contrived to present an ocular image both of the proportional duration of existence, and of the chronological period and synchronism of all the most eminent persons of all ages and countries, in the great departments of science, art, and public life. This was very favourably received, and suggested a second Chart of History, in like manner offering to the view the extent, time, and duration of states and empires. Subjects of history and general politics at this time engaged much of his attention. He delivered lectures upon them, of which the substance was given to the world in various useful publications. His notions of government were founded on those principles of the original and indefeasible rights of man, which are the sole basis of all political freedom. He was an ardent admirer of the British Constitution, according to his conceptions of it, and ably illustrated it in his lectures.

With respect to his proper academical department of the belles-lettres, he displayed the enlargement of his views in a set of Lectures on the Theory and History of Language, and on the Principles of Oratory and Criticism; in the latter of which, he successfully applied the Hartleian theory of association to objects of taste. Although his graver pursuits did not allow him to cultivate the agreeable parts of literature as a practitioner, he sufficiently shewed, by some light and playful efforts, that he would have been capable of excelling in this walk, had he given his attention to it. But he was too intent upon *things* to expend his regards upon *words*, and he remained contented with a style of writing accommodated to the great business of instruction, of which the characteristics were accuracy and perspicuity.

Fully as his time might seem occupied by the academical and literary employments above enumerated, he found means, by perpetual activity and indefatigable industry, to accomplish the first great work in natural philosophy, which laid a solid foundation for his fame in that department of human knowledge. Having long amused himself with an electrical machine, and taken an interest in the progress of discovery in that branch of physics, he was induced to

undertake a History of Electricity, with an account of its present state. As the science was of late date, and all its facts and theories lay within a moderate compass of reading, he thought it a task not beyond his powers to effect completely what he proposed; although his plan included an extensive course of experiment of his own, to verify what had been done by others, and to clear up remaining doubts and obscurities. It appears from his preface, that, while engaged in this design, he had enjoyed the advantage of personal intercourse with some eminent philosophers, among whom he acknowledges as coadjutors, Drs. Watson and Franklin, and Mr. Canton. The work first appeared at Warrington, in 1767, 4to. and so well was it received, that it underwent a fifth edition, in 4to. in 1794. It is indeed an admirable model of scientific history: full, without superfluity; clear, methodical, candid and unaffected. Its original experiments are highly ingenious, and gave a foretaste of that fertility of contrivance and sagacity of observation which afterwards so much distinguished the author.

It may be proper in this place to speak of Dr. Priestley's general character as an experimental philosopher. No person in this class can be met with who engaged in his inquiries with a more pure and simple love of truth, detached from all private and selfish considerations of fame or advantage. Hence he was solicitous only that discoveries should be made, regardless by whom they were made; and he was placed far beyond all that petty jealousy and rivalry which has so often led to the suppression of hints from casual observations, till the proprietor should have made the most of them for himself. On the contrary, he was impatient till all engaged in similar pursuits should be put upon the track which appeared to him most likely to lead to successful investigation. Having no favourite theories to support, he admitted indifferently facts of all apparent tendencies, and felt not the least hesitation in renouncing an opinion hastily formed, for another, the result of maturer examination. He regarded the whole field of knowledge as common ground, to be cultivated by the united labour of indi-

viduals for the general benefit. In these respects he seems most to have resembled the excellent Stephen Hales, whom Haller justly entitles "*vir indefessus, ad inveniendum verum natus.*"

His connection with the Warrington academy ceased in 1768, when he accepted an invitation to officiate as pastor to a large and respectable congregation of protestant dissenters at Leeds. Considering himself now as more especially devoted to theology, he suffered that, which had always been his favourite object, to take the lead amid his intellectual pursuits, though not to the exclusion of others.

From infancy his mind had been strongly impressed with devotional sentiments; and although he had widely deviated from the doctrinal opinions which he had first imbibed, yet all the pious ardour and religious zeal of the sect among whom he was educated remained undiminished. He likewise retained in full force the principles of a dissenter from the Establishment, and those ideas of congregational discipline which had become obsolete among many of the richer and more relaxed of the separatists. Numerous publications relative to these points soon marked his new residence. His "Institutes of Natural and Revealed Religion" gave, in a popular and concise form, his system of divinity with its evidences. His "View of the Principles and Conduct of the Protestant Dissenters" exhibited his notions of the grounds of dissent and the proper character and policy of a religious sect; and a variety of controversial and polemic writings presented to the world his views of the Christian dispensation.

As a divine, if possible, still more than as a philosopher, *truth* was his sole aim, which he pursued with a more exalted ardour, in proportion to the greater importance of the subject. Naturally sanguine, and embracing the conclusions of his reason with a plenitude of conviction that excluded every particle of doubt, he inculcated his tenets with an earnestness limited by nothing but a sacred regard to the rights of private judgment in others as well as himself. The considerations of human prudence were nothing in his eye, nor did he admit the policy of introducing novel-

ries of opinion by slow degrees, and endeavouring to conciliate a favourable hearing, by softening or suppressing what was most likely to shock prejudiced minds. He boldly and plainly uttered what he conceived to be the truth and the whole truth, secure, that by its own native strength, it would in fine prevail, and thinking himself little responsible for any temporary evils that might be incurred during the interval. To adopt the beautiful and happy simile of one of his late vindicators, "he followed truth as a man, who hawks, follows his sport; at full speed, straight forwards, looking only upwards, and regardless into what difficulties the chace may lead him."

As pure religion was the great end of Dr. Priestley's labours, so perfect freedom of discussion was the means; and since he was convinced that this could not be attained under the domination of powerful and jealous establishments, interested in maintaining the particular system on which they were founded; he was a warm and open enemy to all unions of ecclesiastical with political systems, however modified and limited. In this respect as in various others, he differed from many of his Dissenting brethren; and, while he was engaged in controversy with the church, he had to sustain attacks from the opposite quarter. But warfare of this kind he never feared or avoided: it cost him little expence of time and none of spirits: it even seemed as if such an exercise was salutary to his mental constitution.

Few readers of this sketch need be told that Dr. Priestley was at the head of the modern Unitarians; a sect, of which the leading tenet is the proper humanity of Christ, and which confines every species of religious worship and adoration to the One Supreme. If those who have charged him with infidelity meant any thing more than an inference from his avowed opinions on this head, and imagined that he intended more than he declared, and entertained a secret purpose of undermining the Christian revelation, they have been guilty of a calumny from which the least exertion of candour and penetration would have preserved them. They

might have perceived that he was one who laid open his whole soul on every subject in which he was engaged; and that zeal for christianity, as a divine dispensation, and the most valuable of all gifts bestowed upon the human kind, was his ruling passion.

The favourable reception of the History of Electricity had induced Dr. Priestley to adopt the grand design, of pursuing the rise and progress of the other sciences, in a historical form; and much of his time at Leeds was occupied in his second work upon this plan, entitled "The History and Present State of Discoveries relating to Vision, Light, and Colours," which appeared in 2 vols. 4to. 1772. This is allowed to be a performance of great merit; possessing a lucid arrangement, and that clear, perspicuous view of his subject which it was the author's peculiar talent to afford. It failed, however, of attaining the popularity of his History of Electricity, chiefly because it was impossible to give adequate notions of many parts of the theory of opticks without a more accurate acquaintance with mathematics than common readers can be supposed to possess. Perhaps too, the writer himself was scarcely competent to explain the abstruser parts of this science. It proved to be the termination of his plan; but science was no loser by the circumstance; for the activity of his mind was turned from the consideration of the discoveries of others, to the attempt of making discoveries of his own, and nothing could be more brilliant than his success. We find that at this period he had begun those experiments upon air, which had given the greatest celebrity to his name as a natural philosopher.

In 1770, Dr. Priestley quitted Leeds for a situation as different as could well be imagined. His philosophical writings, and the recommendation of his friend Dr. Price, had made him so favourably known to the Earl of Shelburne (now marquis of Lansdown) that this nobleman, one of the very few in this country, who have assumed the patronage of literature and science, made him such advantageous proposals for residence with him, that regard to his family would not permit them to be

rejected. It was merely in the capacity of his Lordship's librarian, or, rather, his literary and philosophical companion, in the hours that could be devoted to such pursuits, that Dr. Priestley became an inmate with him. The domestic tuition of Lord Shelburne's sons was already committed to a man of merit, and they received from Dr. Priestley no other instruction than that of some courses of experimental philosophy. During this period, his family resided at Calne, in Wiltshire, adjacent to Bowwood, the country-seat of lord Shelburne. Dr. Priestley frequently accompanied his noble patron to London, and mixed at his house with several of the eminent characters of the time, by whom he was treated with the respect due to his talents and virtues. He also attended his Lordship in a visit to Paris, where he saw many of the most celebrated men of science and letters in that country; and he astonished them by his assertion of a firm belief in revealed religion, which had been presented to their minds in such colours, that they thought no man of sense could hesitate in rejecting it as an idle fable.

Whilst he was enjoying the advantages of this situation, in every assistance from books and a noble apparatus for the pursuit of experimental inquiry, he also appeared in the height of his fame as an acute metaphysician. In 1775, he published his "Examination of Dr. Reid on the Human Mind; Dr. Beattie on the Nature and Immutability of Truth: and Dr. Oswald's Appeal to Common Sense." The purpose of this volume was to refute the new doctrine of *common sense*, employed as the criterion of truth by the metaphysicians of Scotland, and to prepare the way for the reception of the Hartleian theory of the human mind, which he was then engaged in presenting under a more popular and intelligible form. They who conceive Dr. Priestley to have been triumphant in argument on this occasion, agree in disapproving (as he himself did afterwards) the contempt and sarcasm with which he treated his antagonists, which they do not think excused by the air of arrogance and self-sufficiency assumed by these writers in their strictures upon other reasoners.

But this was not the only instance in which he thought it allowable to enliven the dryness of controversy by strokes of ridicule. He never intentionally misrepresented either the arguments or the purposes of an opponent; but he measured the respect with which he treated him, by that which he felt for him in his own mind.

(To be continued.)

Died in Boston, on Monday 13th August, greatly beloved and lamented, but particularly so by his Church and Congregation, Rev. SIMEON HOWARD, D. D. Pastor of the Society at West-Boston, in the 72d year of his age, and 37th of his ministry. Perhaps no one ever passed through a life, so occupied as his was, with fewer enemies, and more and sincerer friends; for he was so amiable, diffident, and conciliating in his manners, that if he ever had any, they could find nothing in him to censure, while the latter had every thing to admire. Striving always for a conscience void of offence towards God and man, his whole life was an assemblage and one uniform exhibition of all the christian virtues. An ardent lover of his country, he was an early advocate for its freedom and independence; and he constantly recommended the practice of the social duties, as highly necessary to its peace and glory:—And if he differed from some in his political creed, it was in that mild and ingenious manner, that his opponents were almost induced to become his converts. In domestic life he was the kind and cheerful husband, the tender affectionate parent, and the meek condescending master. With a disposition so engaging, and a mind so modest and unassuming, and shrinking as it were from the public eye, it is not to be wondered at, that the honours of many distinguished societies followed him in the retirement of the closet, for we soon saw him the President of some, and a member of almost all those literary institutions, which are the ornament of our country. But amidst all those great public avocations, he did not forget the great business which he had undertaken to do. As a minister of the gospel, we behold him,

like his divine Master, both by precept and example, adorning the doctrines he professed. His sermons were always upon subjects the most interesting and important to man; and they were written in such a luminous and elegant style, and delivered in so serious and devout a manner, that it was as impossible not to listen to the preacher, as it was not to love and venerate the man, as a close, correct, and deep thinker. In the science of Divinity, perhaps there were few who equalled him, certainly not many who excelled him; and although he was not naturally eloquent, he was however copious in prayer, and uncommonly pertinent when occasion required it. In a word, no man of taste ever heard Dr. Howard, who did not wish to hear him again, and no one ever knew him, who did not wish with him a more intimate acquaintance.

*"He was a preacher, simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men.
Behold the picture! is it like? it is."*

The remains of Dr. Howard were entombed on Wednesday the 15th day, with every token of love and respect for his memory. The corpse was conveyed to the West-Boston meeting house, which was dressed in sable habiliments, where the funeral services were performed. The Rev. Dr. Lathrop addressed the throne of grace, in a very feeling and fervid manner, on the mournful occasion;—and an affecting and very pertinent discourse was delivered by the Rev. President Willard, from part of Rev. ii. 10.—*"Be thou faithful unto death, and I will give thee a crown of life."* Hymns and an anthem were interspersed in the services. The Committee, Members of the Church, and the Congregation, "from lisping infancy to hoary eld," preceded the corpse to the place of interment; which was followed by the mourning relatives, a numerous body of the Clergy of all denominations of this and the neighbouring towns, the late President of the

United States, the Lieutenant-Governor, Chief Justice Dana, the Professors and other Governors of the University, the President, Officers, and Members of the Academy of Arts and Sciences, the Humane Society, and other Institutions, and a long train of private citizens. The pall was borne by the Rev. President Harvard College, Rev. Dr. Lathrop, Rev. Dr. Eckley, Rev. Dr. Eliot, Rev. Mr. Porter, and Rev. Mr. Emerson. Many of the shops and stores were closed in the streets through which the procession passed.

At Concord on the 1st Aug. Dr. TIMOTHY MINOT, in the 79th year of his age. He was the son of the pious and amiable Mr. Minot, who, for many years in that town, was employed as an instructor of languages, and who was descended from the ancient and respectable family of the same name in the town of Dorchester. Dr. Minot received the honours of Harvard College in the years 1747 and '50. He early devoted himself to the study of medicine, was an approved practitioner, and in the treatment of rheumatic and chronic cases, eminent. He was one of the founders of the Middlesex Medical Association, and an officer of it until he died. As an inhabitant of the town in which he lived, he sustained with fidelity important offices. A christian by education and profession, he manifested the spirit of his religion in the intercourse of life. In the society of a beautiful and excellent wife, from whom he was separated but a little while, he reared a numerous and respectable family, to whom he has left a fair inheritance, and a good name which is better than precious ointment.

At Rowley, Mrs. APHIA GAGE, Æt. 88, relict of the late Col. Thomas Gage. Her descendants are 2 children, 36 gr. children, 32 great-grand-children, and 1 of the 4th generation, making in the whole 77; of which 64 are now living.

At Berwick, (Maine) Elder DANIEL LIBBEY, Æt. 88. His descendants are 16 children, 113 grand-children, and 72 great-grand-children; in all 201.

BIRTHS for August.

Males - - - - -	21
Females - - - - -	30
Sex not returned - - -	33
<hr/>	
Total	84

DEATHS.

Complaint.	Age.	Male.	Fem.
Aptha	38 y.	1	
Asthma	37 y.	1	
Accident		1	
Canker-rash	4 y.	1	
Cholera of infants 2y. 16m. 11.9.		2	2
Consumption 55.32.27.28.24. } 32.54.43y. }		1	7
Convulsions	64 y.	2	
Croup	4 m.	1	
Dropfy	69.57.52 y.	3	
Fever bilious	5.64 y.	2	
Fever pulmonick	25 y.	1	
Hæmoptysis	14 y.	1	
Infantile Complaints 2y. 4d.		1	1
Inflammation of the stomach. 63y.		1	
Intestinal obstruction . . 71 y.		1	
Mental derangement . . 22y.		1	
Mortification	15 m.	1	
Old age . 76. 83. 77. 90. 84y.		3	2
Palsy		1	
Phrenitis		1	
Premature birth		1	2
Still-born		1	

Total, 43 deaths; of which are,—
adults, 8 males, 20 females,—and 15
infants. *Boston, Aug. 31.*

COMMENCEMENT.

On Wednesday, Aug. 29, the annual Commencement of Harvard University at Cambridge was attended in the usual forms. The following is the order of exercises for candidates for the degree of Bachelor of Arts.

I. A salutatory Oration in Latin, by *Thomas Aspinwall*.

II. A forensic Disputation on this question—"Whether physical inability, voluntarily contracted, destroy moral obligation?" by *Oliver Brown* and *Jaazaniah Crosby*.

III. An English Conference on—"The evils arising to society from Avarice, Indolence, and Ambition," by *Henry Brown*, *Jabez Chickering*, and *Timothy Davis*.

IV. An English Dissertation on—"Duelling," by *Andrews Norton*.

V. A Hebrew Oration on—"Pride," by *Moses Webster*.

VI. An English Conference on—"The influence of Painting, Music, and Oratory upon the Passions," by *Thomas Jeffries Eckley*, *Samuel Orne*, and *Joseph Sprague*.

VII. An English Poem on—"Credulity," by *William Freeman*.

VIII. A Greek Dialogue on—"Spartan Manners," by *Nathaniel Morton Davis*, *Samuel Sewall*, and *William Simmons*.

IX. An English Conference on—"Water, Air, Heat, and Light," by *Amos Clark*, *Benjamin Merrill*, *Charles Apthorp Morton*, and *Seth Newcomb*.

X. An English Oration on—"The mutual influence of Government and Religion," by *John Stickney*.

XI. A forensic Disputation on this question—"Whether the Law of Nature be equally applicable to Individuals and Nations," by *Joseph Emerson Smith*, and *Asbur Ware*.

XII. An English Poem on—"The influence of Poetry," by *Joseph Head*.

XIII. An English Colloquy on—"The advantages of public over private Education," by *Samuel Cary* and *Benjamin Ropes Nichols*.

XIV. English Compositions on various subjects, by *Robert Adams*, *Abel Boynton*, *Stephen Chapin*, *Abraham Eustis*, *Benjamin Guild*, and *Joseph Hovey*.

XV. An English Oration on—"Reverence of Antiquity," by *Samuel Cooper Thacher*.

The third and the eleventh exercises were omitted by reason of the sickness or absence of performers.

After the performances of the candidates for the first degree, an English Oration on—"Imitation" was delivered by *Mr. Benjamin Pierce*.

The following young gentlemen were then made Bachelors of Arts.

Robert Adams, *William Aspinwall*, *Thomas Aspinwall*, *Jonathan Bais*, *Abel Boynton*, *John Brewer*, *Oliver Brown*, *Elijah Brown*, *Henry Brown*, *Jones Buckminster*, *Samuel Cary*, *Stephen Chapin*, *Jabez Chickering*, *Amos Clark*, *Jaazaniah Crosby*, *Thomas J. H. Cushing*, *Timothy Davis*, *Nathaniel Morton Davis*, *Thomas Jeffries Eckley*, *Abra-*

ham Eustis, Mark Farley, William Freeman, George Washington Frye, Ebenezer Greenough, Benjamin Guild, Charles Chauncy Haven, Joseph Head, Jacob Hewins, Joseph Hovey, Leonard Kimball, John Law, Samuel Livermore, John Loud, John Merrill, Benjamin Merrill, Charles Apthorp Morton, Seth Newcomb, Benjamin Ropes Nichols, Andrews Norton, Samuel Orne, Joseph Otis Osgood, Phineas Page, Wyman Richardson, Samuel Ripley, William Scollay, Samuel Sewall, William Simmons, Joseph Emerson Smith, Joseph Sprague, John Starr, John Stickney, Jeremiah Stimpson, Bezaleel Taft, David Tappan, Samuel Cooper Thacher, Samuel Russell Trevett, Ashur Ware, Owen Warland, Moses Webster, Jonathan Wild.

MASTERS OF ARTS.

In Course.—John Stevens Abbot, Josiah Adams, Wilkes Allen, William Bartlett, William Chandler, Samuel Mather Crocker, Jacob Abbot Cummings, Edward Cutts, Thomas Dawes, John Dix, John Forrester, Abel Fox, Timothy Fuller, John Gorham, Robert Hallowell, Moody Kent, Luther Lawrence, Henry Newman, Charles Chauncy Parsons, Benjamin Pierce, Elias Phinney, William Bant Sullivan, George Sullivan, Enoch Sawyer Tappan, William Starkey Titcomb, Nathaniel Williams. *Out of Course.*—Moses Little, A.B. 1787. William Biglow, A.B. 1794. William Ballard and Rufus Wyman, A.B. 1799. Horatio Bean and Timothy Boutell, A.B. 1800.

Masters of Arts of Dartmouth College admitted ad eundem.

Samuel Ayer Bradley, Daniel Webster.

Bachelors of Physic.

Rufus Wyman, Abel Fox, John Gorham.

Honorary Doctorates conferred.

The degree of S. T. D. was conferred on Rev. Eli Forbes, of Gloucester, and Rev. John N. Abeel, of New-York; the degree of M. D. on Joshua Fisher, V. President of the Massachusetts Medical Society; and the degree of L. L. D. on Theophilus Parsons, Esq.

On the 15th Aug. was attended the first Commencement of the University of Vermont in Burlington, when were had the following performances.

FORENOON EXERCISES.

1. Declamation in Greek, by *John H. Chaplin*.
2. English Oration on Agriculture, by *Asabel Langworthy*.
3. Dialogue on the Languages, by *Henry Bostwick, Platt Newcomb, and Arch'd Hyde*.
4. Declamation on the word "Why," by *Satterlee Clarke*.
5. Forensic Disputation on this question—Whether party spirit be beneficial to a nation? by *Ezra C. Cross, and Gardner Child*.
6. Declamation, by *Lewis Johnson*.
7. Dialogue, by *Cassius F. Pomeroy, and James L. Sawyer*.
8. English Oration on Astronomy, by *Warren Loomis*.
9. Dialogue, by *E. C. Cross, J. Strong, and G. Child*.
10. Declamation, by *C. F. Pomeroy*.
11. English Oration on the origin of party, by *S. Clarke*.
12. Declamation, by *J. L. Sawyer*.
13. Forensic Disputation on this question—Whether an extensive territory be beneficial to a republican government? by *J. H. Chaplin and J. Strong*.
14. English Oration on the progress of improvement, by *Oliver Hubbel*.

AFTERNOON.

1. The salutatory Oration, by *Charles Adams*.
2. A forensic Disputation on this question—Whether practising physicians are advantageous to mankind? by *Wheeler Barns and Fairus Kennan*.
3. Law-Case, by *L. Johnson, H. Bostwick, and S. Clarke*.
4. Dispute on this question—Whether capital punishments in civil governments be the best preventatives of crimes? by *O. Hubbel and A. Langworthy*.
5. English Oration on Education, by *W. Barns*.
6. English Oration on the evils of party spirit, by *C. Adams*.
7. English Oration on Happiness, by *Justus P. Wheeler*.
8. Valedictory Oration, by *J. Kennan*.

METEOROLOGY.

Day	8 A.M.	2 P.M.	10 P.M.	Bar.	Therm.	Wind	Weather.
1	8	29.9	72	30.1	72	WNW	Fair and clear.
2	2	29.9	80	30.1	80	W	
	ss.	29.9	76	30.1	76	SW	
	10	30.	71	30.	71		
2	8	30.	68	30.	68	NNW	Fair and clear.
	2	30.	77	30.	77		
	ss.	30.	72	30.	72		
	10	30.	67	30.	67		
3	8	30.	68	30.	68	W	Fair—some clouds—rain in the evening, and some thunder and lightning.
	2	30.	75	30.	75	E	
	ss.	30.	71	30.	71	S	
	10	29.9	69	30.	69		
4	8	29.9	70	29.9	70	WNW	Rain, early in morning—some sprinkling afterwards. Alternate clouds and sunshine.
	2	29.9	75	29.9	75	NE	
	ss.	29.9	70	29.9	70	SE	
	10	29.9	66	29.9	66		
5	8	30.	68	30.	68	NNE	Fair—some clouds.
	2	30.	72	30.	72	E	
	ss.	30.	69	30.	69	ESE	
	10	30.	67	30.	67		
6	8	30.	71	30.	71	SSW	Cloudy—some sprinkling.
	2	30.	73	30.	73	ESE	
	ss.	30.	67	30.	67	E	
	10	30.	68	30.	68		
7	8	30.1	68	30.1	68	SSE	Cloudy.
	2	30.1	70	30.1	70	E	
	ss.	30.1	66	30.1	66	E	
	10	30.1	65	30.1	65		
8	8	30.1	69	30.1	69	E	Cloudy—rain in evening, attended with lightning.
	2	30.	71	30.	71		
	ss.	30.	66	30.	66		
	10	29.9	65	30.	65		
9	8	29.8	66	29.8	66	NW	Cloudy till 2 of the P. M. Afterwards fair and clear.
	2	29.8	72	29.8	72	NW	
	ss.	29.8	68	29.8	68	E	
	10	29.8	66	29.8	66		
10	8	29.8	73	29.8	73	WSW	Fair—close.
	2	29.8	80	29.8	80	SW	
	ss.	29.8	77	29.8	77	SW	
	10	29.9	73	29.8	73		
11	8	29.9	72	29.9	72	WSW	Fair. In evening high wind.
	2	30.	78	30.	78	E	
	ss.	30.	73	30.	73	E	
	10	30.1	70	30.	70		
12	8	30.2	69	30.2	69	ENE	Cloudy, and high wind most of the day.
	2	30.2	67	30.2	67	ENE	
	ss.	30.2	64	30.2	64	NW	
	10	30.2	64	30.2	64		
13	8	30.2	64	30.2	64	NE	Cloudy A. M. Fair P. M.
	2	30.2	69	30.2	69	NNE	
	ss.	30.1	65	30.1	65	E	
	10	30.1	64	30.1	64		
14	8	30.1	65	30.1	65	W	Fair and clear.
	2	30.	75	30.	75	E	
	ss.	30.1	72	30.1	72	SSE	
	10	30.	68	30.	68		
15	8	30.	71	30.	71	W	Fair and clear.
	2	30.	83	30.	83	ESE	
	ss.	30.	78	30.	78	S	
	10	30.	73	30.	73		
16	8	30.	70	30.	70	W	Fair and clear.
	2	30.	83	30.	83	SSW	
	ss.	30.	78	30.	78	SSW	
	10	30.	73	30.	73		
17	8	30.1	72	30.1	72	ENE	Cloudy morning. Little sprinkling A. M.—At M. and after clear.
	2	30.1	75	30.1	75	E by N	
	ss.	30.1	69	30.1	69	SE	
	10	30.1	68	30.1	68		
18	8	30.1	67	30.1	67	WNW	Fair and clear.
	2	30.1	78	30.1	78	SE	
	ss.	30.	73	30.	73	SSW	
	10	30.	70	30.	70		
19	8	29.9	72	29.9	72	W	Fair and clear.
	2	29.9	84	29.9	84	WSW	
	ss.	29.8	80	29.8	80	SW	
	10	29.7	77	29.7	77		
20	8	29.7	77	29.7	77	W by S	Fair—hazy in afternoon.
	2	29.7	85	29.7	85	NW	
	ss.	29.8	79	29.8	79	NW	
	10	29.8	74	29.8	74		
21	8	29.9	71	29.9	71	NW	Fair. Hazy some parts of the day.
	2	29.9	80	29.9	80	WSW	
	ss.	29.9	76	29.9	76	NW	
	10	29.9	73	29.9	73		
22	8	29.9	71	29.9	71	NW	Cloudy most of the day.
	2	29.8	70	29.8	70	E	
	ss.	29.8	63	29.8	63	NE	
	10	29.8	62	29.8	62		
23	8	29.8	63	29.8	63	NW	Fair and clear.
	2	29.8	70	29.8	70	E	
	ss.	29.9	69	29.9	69	NE	
	10	29.9	64	29.9	64		
24	8	29.9	61	29.9	61	WSW	Fair and clear. Hazy in the evening.
	2	29.9	76	29.9	76	W by S	
	ss.	29.8	72	29.8	72	NNE	
	10	29.9	66	29.9	66		
25	8	30.	63	30.	63	W	Fair—clear. Hazy in the evening.
	2	30.	74	30.	74		
	ss.	30.	69	30.	69	ESE	
	10	30.	65	30.	65		
26	8	30.1	64	30.1	64	S	Cloudy all day. Some sprinkling.
	2	30.1	74	30.1	74	E	
	ss.	30.1	69	30.1	69	S	
	10	30.1	68	30.1	68		
27	8	30.1	68	30.1	68	SSW	Cloudy. A little rain.
	2	30.	70	30.	70	ENE	
	ss.	30.	68	30.	68		
	10	30.1	68	30.1	68		
28	8	30.2	65	30.2	65	NE	Cloudy A. M.—Clear and fair P. M.
	2	30.3	68	30.3	68	E	
	ss.	30.3	64	30.3	64	E	
	10	30.3	60	30.3	60		
29	8	30.3	65	30.3	65		Fair and clear.
	2	30.3	70	30.3	70	E	
	ss.	30.2	66	30.2	66	ESE	
	10	30.2	62	30.2	62		
30	8	30.1	65	30.1	65	SW	Cloudy morning—Fair & clear after 10 of the A. M.
	2	30.	80	30.	80	S	
	ss.	30.	71	30.	71	S	
	10	30.	69	30.	69		
31	8	29.9	72	29.9	72	WNW	Fair and clear.
	2	29.9	82	29.9	82	ESE	
	ss.	29.9	81	29.9	81	SSW	
	10	29.9	79	29.9	79		

The wind is observed at 8 of the A. M. at 2 P. M. and at sunset.—The mean state of the thermometer this month, by the foregoing observations, is 70.6.

The ascription of an ode to C. P. Sumner, Esq. in our table of contents for July, was a mistake of the printers.